THE CHURCHMAN.

THE CHURCH OF THE LIVING GOD, THE PILLAR AND GROUND OF THE TRUTH.—1 *Tim.* iii. 15.

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For the Churchman.

To the memory of Bishop White.

"Whose faith follow."

SHALL we then mourn thee, venerable guide!
Father and friend!—that thou at length hast trod
The vale of death, and past the bounds that hide
The faithful, from the sabbath-land of GOD?
Shall we then weep, that thy consoling voice,
As that of seraphs, deep with love, may pour
Its music on our ear;—and we rejoice
In the calm triumph of thy faith, no more?

Oh, gifted as thou wert, and clothed with grace,
With apostolic meekness, zeal, and strength;
Nobly thou hast run the Christian's girded race,
And to thy full reward art called at length.
Long wast thou spared the Church of GOD to lead
To counsel and instruct in wisdom's ways;
With sinners in the LORD's behalf to plead,
And cause the tongue of man to sing his praise.

Servant of GOD, well done! around thy rest
Sorrows the sacramental host; whom thou
Mighty through GOD, with peace and joy hast blest,
Though oft by trial worn, and made to bow
'Neath obloquy; and as the light that gives
Its tender radiance to the sunset sky,
Hallowing and softening—thy memory lives
Within the heart of Zion, pure and high.

The leader, summoned from his post, we weep!
The worthiest of the consecrated band,
In faith and years majestic, fallen asleep—
The brow unmitred—cold the anointing hand!
But yet for thee we glory and rejoice
With joy unspeakable; and 'mid the gloom
That rests on thy departure—hear the voice
Proclaiming light and strength beyond the tomb.

We mourn thee—even as those who mourning bless
The pilgrim, journeying to a golden clime—
Watching to mark thy joyful footsteps press
The sacred shore, beyond the stream of time,
Where angels wait thy coming; many tears,
Though not of bitterness, for thee are shed,
Tears of triumphant hope, that need not years
To hallow them—nor perish with the dead.

ELIS.

THE CHURCHMAN.

From the Protestant Episcopalian.

THE MINISTRY AT CORINTH.

IT has been made a question, whether the Corinthian church, at the time the two epistles of Paul were written to it, had a proper ministry, that is, a ministry of ordained men, bishops, presbyters, and deacons; or either of them. Archbishop Potter takes the broad ground, that such a ministry was not placed over the new churches, till they were visited the second time by the apostles, or their apostolic companions; "There will scarcely be found any instance of their ordaining ministers at the first time of their coming to any place:" and on this basis, assuming that St. Paul had been but once at Corinth when he wrote the two epistles, he argues that "There is no mention of any standing minister among the Corinthians in either of these epistles," (p. 94. 96.) In the judgment of the present writer, this assertion is an oversight on the part of that able defender of episcopacy. His authority, however, is not seldom adduced for this view of the first state of the early churches—that they had not for some time a proper ministry, but only that of inspired laymen. Nay, his authority on the point of there being in them no proper ministry, is offered in support of the further opinion, not sanctioned by him, that the uninspired laity, whether individually or as a church, were, at the first, allowed to preach and administer the sacraments, even the eucharist; as the first epistle to the Corinthians shows that that ordinance was constantly celebrated among those brethren.

This opinion has a vital bearing on the subject of the Christian ministry. If the uninspired laity were once competent to these functions, they are so still, unless the right has been taken from them. Of such a deprivation, however, there is no express record in Scripture; and the mere statement there that duties of this kind belonged to ordained men, no more implies that the laity lost the right, than that they never had it. If they ever had it, and it was never taken away, then the laity and clergy both are competent to the administration of the sacraments. But if it can be shown that at this early period, there *were* ministers in Corinth, the church alleged to be most clearly without them, it will follow that they alone ministered in the "things pertaining to GOD." To prove this, is the object of the remarks now to be submitted to the reader.

1. Only once in Scripture is it stated that the apostles ordained ministers on their second visit to churches they had founded, in Acts xiv. 23; and this refers to the churches at Lystra, Iconium, and Antioch, and perhaps Derbe, founded by Paul and Barnabas on their missionary tour; among which, deducting the time spent in Cyprus, they may have been a year, or somewhat longer. Of no other churches is it recorded *when* their first ministers were ordained, whether on the first, second, or subsequent visits of the apostles. To infer, therefore, from this case, that it was a rule not to ordain them till the second visit, is little better than assumption. Moreover, there is fallacy in arguing from the ordinations in these churches not being held till the second visit of the apostles: for the places were so near each other that their whole sojourn among them may be regarded as one visit, continuing about a year.

2. When Paul wrote the epistles to the Corinthians, it is possible he had already visited them twice, in the same sense that he had visited Lystra, &c. twice; going from Corinth to some neighboring place for a short time, and then returning thither; hence, perhaps, his expression, "This is the third time I am coming to you," (2 Cor. xiii.) There was time enough for him to do so, as he "continued there a year and six months," and "a good while longer," (Acts xviii.) If this be allowed, then, by Archbishop Potter's rule, Corinth was as ready for a stated ministry, before the epistles were written, as were those other churches at the time mentioned. If it be objected, that in other passages Paul regards this period spent at Corinth as but one visit, we reply, that it may be regarded as either one or two, like that to the other four churches just named.

3. A very great fallacy it is to deduce any argument from a sojourn of more than "a year and six months" being but one visit. The two visits, so reckoning them, to Lystra, &c., occupied less time. And if the less period sufficed to furnish men, who were "not novices," for the ministry, the greater period would more than suffice for the purpose. This consideration, we think, gives us the *presumptive* argument against the assertion of Archbishop Potter in regard to the church at Corinth. If the four other churches could furnish proper ministers in a year, Corinth could do the same in more than a year and a half. And as the apostle would not delay their ordination longer than was necessary, we must presume that he left ordained men in Corinth at the conclusion of his visit, and before he wrote the two epistles. His visit terminated about, or soon after, the close of the year 55; and the epistles were written in 59 and 60, according to the usual chronology.

4. We are now brought to the direct evidence of Scripture on the point before us. It is alleged that "there is no mention of any standing minister" at Corinth: by "standing ministers" is meant ministers officiating in that church particularly, as distinguished from the principal apostles and their companions, whose labors were diffused over many churches and regions. To prove the contrary of this allegation, it will not be necessary to find what *we* call a settled parish clergy at that place, but only the presence and services of clergymen there, spoken of as the ordinary state of things, or alluded to as matters of course, and with which the Corinthian brethren were familiar. And this appears to be often done by St. Paul, though overlooked by Archbishop Potter.

In the last chapter of the first epistle, (verse 15,) St. Paul says, "Ye know the house of Stephanas, that it is the first-fruits of Achaia, and that they have addicted themselves to the *ministry* [διακονιαν] of the saints." Here we find a "ministry," certain individuals in that ministry, these individuals the first-fruits of Achaia, that is, Corinth or its neighborhood, and all this "known" to the Corinthians. These individuals are named in the next verse but one, "Stephanas, and Fortunatus, and Achaicus;" and "Epenetus," another of the "first-fruits of Achaia," may be added. Three of these persons had come from the Corinthians to Paul, with their contributions, and were, of course, *well* "known" to them. And of these persons he says, "I beseech you that ye *submit* yourselves unto such, and to *every* one that *helpeth with us*, and laboreth"—they were fellow-helpers and fellow-laborers with Paul. Here then are ministers, mentioned by name, who belonged to Corinth or its neighborhood, who were with the Corinthian church before the first epistle was written, who were joint workers among them with the apostle, and to whom they are exhorted to be submissive—and it is intimated that *other* ministers like them remained at Corinth when these came on their mission to Paul then at Ephesus. What shall prevent us, then, from regarding the question before us as settled by this passage? only this objection—that some commentators regard the "ministry" to which these persons "addicted themselves," not as the proper gospel ministry, but one of benevolence only and kind offices to "the saints." But to this we reply, that other commentators (see Macknight) account them gospel ministers. And we further reply, that there seems little congruity in desiring the Corinthians to "*submit* themselves" to mere Christian benefactors, merely as such—to such persons as Onesiphorus and Howard, the elect lady and Mrs. Fry. The injunction is equivalent to that given to the Hebrews, "Obey them that have the rule over you, and *submit* yourselves: for they watch for your souls." Nay, so important was this injunction that Paul repeats it, (verse 18,) "therefore *acknowledge* ye them that are such," just as he desires the Thessalonians to "*know* them which labor among them, and are over them in the LORD, and admonish them." On this evidence we argue, that there *was* a proper ministry at Corinth, before the epistles were written, before what is called the second visit of Paul, and, by just inference, at and from the time of his first visit, that is, from the first establishment of the Church in that city. All this results from a fair construction of the passage. And if this construction be questioned, we further say, that it is at least sufficiently probable to exclude the assertion, that there was *no* proper ministry there at the time of Paul's writing: and then we revert to the presumption, that a ministry was ordained every where as soon as it could prudently be done.

We proceed to other proofs of our position. The apostle directs the Corinthians, "Let a man so account of us *as* of the ministers of CHRIST, and stewards of the mysteries of GOD," (1 Cor. iv. 1.) The comparison in this sentence implies that the Corinthians understood what it was to be "ministers," [υπηρετας,] official servants of CHRIST, and "stewards" of the divine mysteries: and if so, then it is not a forced conclusion, that there were then such ministers and stewards among them. The word "mysteries," we further remark, is applied to both the Gospel itself, formerly secret or not revealed, and the administration of the Gospel, including the preaching of the word, and the celebration of the ordinances: the "stewardship" of these, argues the apostle, belongs to the "ministers of CHRIST." Now it appears, from chapter xi., that the eucharist was frequently administered at Corinth, one of the highest of "the mysteries of GOD." We submit then, that it results from the record of this passage and this fact in the same epistle, that there *were*, at the time, "ministers of CHRIST, and stewards of the mysteries of GOD," in the Corinthian church.

In agreement with this inference, the apostle writes, in the same chapter, (iv. 15,) "Though ye have ten thousand instructers in CHRIST;" the Corinthians, then, had instructers in Christianity, who were distinct from the instructed; they had many of them—many "stewards" of this branch of "the mysteries of GOD." And to these Paul gives a caution to build properly on the foundation he had laid; "As a wise master-builder, I have laid the foundation, and another buildeth thereon. But let every man take heed how he buildeth thereupon," (1 Cor. iii. 10.)

In the ninth chapter, St. Paul declares the pastoral right to maintenance; "the LORD hath ordained that they which preach the Gospel should live of the Gospel." In stating his own right of this sort, he asks, "If others be partakers of this power over you, are not we rather?" There were others, then, besides the apostle and his immediate assistants, who partook of this claim upon the Corinthian church; and on the same ground, that is, as preachers of the Gospel. From a previous verse we learn that the participation of this power over them extended both to those who "ploughed in hope," and to those who "threshed in hope," that is, to all the laborers of CHRIST, from those who, like Paul, were first in that field, to those who followed him to thresh out the grain for the garner: such therefore as these latter there were, at that time, in Corinth. We are further taught, that those who partook of this power were Christian shepherds or pastors; who feedeth a flock, and eateth not of the milk of the flock? Such language carries us at once to the three injunctions—that to an apostle, "Feed my sheep;" that to the elders of Ephesus, "Take heed to all the flock over which the HOLY GHOST hath made you overseers, (presbyter-bishops,) to feed the Church of GOD:" and that to the elders addressed by St. Peter, "Feed the flock of GOD which is among you." On the grounds, then, of this Scripture to the Corinthians, and of this comparing of Scripture with Scripture, we claim that there were, at this period, clergy among them, who had the clerical right to maintenance, and who held over them the pastoral relation.

We do not bring into our argument the passage (xi. 10) which speaks of "the angels" as present in public worship; because, though some interpret it of ministers, that solution is very doubtful. Neither do we adduce the declaration, (xii. 28,) "GOD hath set some in the Church, first, apostles; secondarily, prophets; thirdly, teachers; after that, miracles," &c.; for, though these three classes are not unfairly regarded as the stated and permanent ministry of the Church, we could but assume it in this particular discussion. Those, however, who allow these constructions respectively of the two passages, or either of them, hold, of course, that there was then a proper ministry at Corinth.

Passing to the second epistle, we find that Paul frequently speaks of the ministry as a body of men with the existence and functions of which the Corinthians were familiar: and this fact implies that there were some of that body in their church. Thus we read, "Who hath made us able ministers of the New Testament,—the ministration of the Spirit—the ministration of righteousness—seeing we have this ministry, and hath given to us the ministry of reconciliation, and hath committed unto us the word of reconciliation; we are ambassadors for CHRIST, giving no offence in any thing, that the ministry be not blamed: but in all things approving ourselves as the ministers of GOD." Who can reflect on these expressions, so frequently and emphatically used by St. Paul, and yet argue that the Corinthians, as yet, knew nothing of other holy services than those of laymen, whether inspired or uninspired, except those which the apostle and his immediate attendants had bestowed on them five years before, and those casually rendered at subsequent visits, by Apollos, Titus, Timothy, &c.? Do not all commentators, we may say, all Christians, regard these passages, except in so far as some of them are restricted by the context, as applicable to the whole Christian ministry? and if that be the true construction, it cannot be that the Corinthians knew nothing more of these sacred officers than their being founders and occasional visiters of churches; they must have known them as, what Archbishop Potter calls "standing ministers."

Last, though not least, among the proofs of our position, is the presence and annoyance at Corinth of the false apostles. To these St. Paul probably alludes in the expressions, "We are not as many, which corrupt the word of GOD, not handling the word of GOD deceitfully, that ye may have somewhat to answer them which glory in appearance and not in heart; I think to be bold against some, which think of us as if we walked according to the flesh; they measuring themselves by themselves, and comparing themselves among themselves, are not wise. From these passages we may infer that these impostors taught false doctrine, partly by deceitful glosses of Scripture, partly by ascribing traditionally to Paul that which he had never inculcated, and partly by trusting to their own reasonings mutually exchanged. In what character did they teach? "In that of apostles; "such are false apostles." Yet not as inspired apostles, as our extracts appear to prove, nor as apostles in any part of their extraordinary powers, for all they did may be done by any evil-minded man.* They feigned the rank of apostleship in the ministry, "transforming themselves as the ministers of righteousness." And though, as pretenders to this rank, they were ministers of Satan, yet they were probably, in an inferior rank, members of the Christian priesthood, "are they ministers of CHRIST? I am more." If so, it follows, that there were ministers then at Corinth; at the least, so many as pretended to be apostles; and, by fair inference, others, who made no such pretence, but were faithful in their duties, and guiltless of this "love of the pre-eminence;" for it cannot be that every minister there fell into this gainsaying of Korah, some of them, doubtless, took heed how they built on the foundation" laid by Paul. We have said, that the false apostles were, probably, ministers, though of an inferior grade; for it is possible they were but pretenders to any ecclesiastical office: their ministerial character is allowed in most of the commentaries we have at hand, and denied in only one. Supposing, however, that they feigned even this, it would only be because the Corinthians would expect them to be "ministers of CHRIST:" if they were to listen to their pretence of being "apostles of CHRIST;" in other words, those brethren were familiar with the office and the claims of ministers proper; much more so, than can be supposed if they had merely known the apostles and their assistants as extraordinary functionaries, and were acquainted with no further ministrations but those of laymen, inspired or uninspired. But this concession of ours is gratuitous, as will appear from the previous verse, "Are they Hebrews, Israelites, the seed of Abraham? so am I." On these points, there need have been no mistake: of course, the apostle here meant, "are they really such?" allowing that this was the fact. And it equally follows, that in the exclamation immediately connected with these, "Are they ministers of CHRIST? I am more," he recognised them as indeed Christian ministers, however unworthy. This being the case, the further conclusion, as we have suggested, cannot reasonably be denied, that they were but part of the ministry then at Corinth, there being others not in fault. It appears also, that they were ministers of an inferior grade, assuming the highest. Whether they belonged properly to the Corinthian Church, or were only sojourners for some two or three years, does not appear: before the episcopate was finally and completely arranged in the diocesan form, impostors might, with little difficulty, assume the standing of apostles at large, and annoy the inferior clergy, and distract their flocks.

We submit, then, to the candid and impartial reader, that the evidence, taking the whole of it, for the existence of a proper ministry at Corinth, before and at the time the two epistles were written, is ample; and that Archbishop Potter was, on this point, mistaken; as are those who follow him. That there were uninspired lay ministrations in that church, there is no proof whatever. That inspired laymen prophesied, spake with tongues, &c., and so performed this class of ministrations, appears from the holy record; but that such ministrations excluded the official and distinctive functions of the proper Christian ministry, is a notion at variance with fact; nor is it expressly maintained, so far as we know, by any one. The "spirits," as we learn from St. John, remained in the churches till the year 90; and then there was the proper ministry every where. The two, therefore, did not necessarily interfere with each other; neither was exclusive: except when abuses prevailed, they co-operated harmoniously. No argument, then, against there having always been, in the Corinthian church, a proper ministry, can be drawn from the circumstance that some there "spake with tongues, and prophesied."

Equally fatal is our investigation to all inferences, from the supposed state of things at Corinth, in favor of the validity of lay ministrations generally in the Christian Church. On this point we need not enlarge. No ministrations are valid but such as have divine authority—that authority is to be found in the Bible only—and the parts of the Bible appealed to in this case do not recognise any ministrations of uninspired laymen. No lay functions are there mentioned, but such as were prompted by inspiration and extraordinary gifts; and these were exercised only in a line parallel with, but never touching, the line of ministerial services proper and official.

Θεραπων.

COMMUNICATIONS.

For the Churchman.

IT will be recollected by those who have been members of the two last Conventions of the Diocese of New York, that a resolution was introduced in the Convention of 1834, the object of which was to obtain, by a petition to our legislature, some alteration in the law of our State describing the qualifications of those who should vote for wardens and vestrymen on all elections subsequent to that for the organization of a new parish; that this resolution was submitted to a committee of five for consideration: that at the last Convention this committee reported the form of a law, which they thought should be substituted for the present law—which was laid on the table, with the understanding, on the part of the Convention, (as the writer believes,) that it should be spread before the public, on our journal, that at the approaching Convention its members might be prepared to vote upon it, and to come to some conclusive action. As the proposed law has not appeared before the public, as the Committee desired, owing perhaps to the absence of the Secretary of the Convention, it is important that it should immediately appear in the Churchman, with such remarks as would arrest the attention of Episcopalians, a few weeks, at least, before the meeting of our Convention, where it will be discussed.

Every one who has examined the present statute in reference to the qualifications of voters at the Easter elections, must be convinced that it could not be made much worse; for it is so vague, loose, and obscure, that hardly any two, even of the best lawyers, give it the same construction; and consequently it always exposes the presiding officer, the rector, if there be one, on every occasion of a contested election, to much unmerited but unavoidable censure—as his interpretation of the statute is likely to vary from that of many of his congregation. And whenever his decision is called in question, it is in the power of a few restless spirits to commence a suit in law to set aside the election, or to expose the friends of the Church to much discord, trouble, and unnecessary expense.

It will be my object, therefore, to point out the vagueness and looseness of the present statute, and the urgent necessity of its being immediately amended, and to recommend the adoption of the proposed law, so far as the writer can recollect its provisions.

The present statute may answer for the first meeting to organize a new parish, as it is often very difficult to interest many thorough Episcopalians in the first steps necessary to elect a vestry; and it may be well on such occasions to make the qualifications of electors very general; but at all subsequent elections it might very properly be more strict in its requisitions, and should at least be more definite and clear in its expressions. The present statute runs thus:—

"That it shall be lawful for the male persons of full age of any church or congregation in communion with the Protestant Episcopal Church in this State"—"*who shall have belonged to such church or congregation for the last twelve months preceding such election, and who shall have been baptized in the Episcopal Church, or shall have been received therein, either by the rite of confirmation, or by receiving the holy communion, or by purchasing or hiring a pew or seat in said church, or by some joint act of the parties and of the rector, whereby they shall have attached themselves to the Protestant Episcopal Church*," &c., "*to meet and vote for two churchwardens and eight vestrymen;*" the same qualifications applying to all subsequent elections, as to the first election of which the statute speaks.

Observe the vagueness of this law. It is generally conceded that electors must possess the first qualification, "belonging to the congregation for the preceding twelve months," united with one of the other qualifications, separated by the disjunctive; that is, they must also have been "either *baptized* in the Episcopal Church, or *confirmed*, or have received the *communion*, or have *rented a pew or seat*, or have performed *some joint act* with the rector," &c.

But what constitutes "belonging to the congregation for the preceding twelve months?" It cannot refer to an annual contribution for the support of the rector; for this is supposed to be implied in the "joint act with the rector," and the statute would not have specified the same qualification twice. It cannot refer to renting a pew or seat, for this also is mentioned in another part of the statute. It is generally supposed by legal gentlemen to refer to a regular attendance on the public services of said church, to the habit of "congregating" with the people of said congregation for religious worship. This is undoubtedly its true meaning—for this appears to be a very necessary qualification, one which is more clearly stated in the statute regulating the elections of other religious denominations, and one which it is not to be supposed would be omitted among our qualifications. But what constitutes regular attendance? A yearly, or monthly, or weekly attendance? No one can give a conclusive answer, and hence the necessity of stating that they should have attended a majority of the public services of said congregation during the preceding twelve months; not merely during two or three months, to obtain a vote, but during the *twelve* months, unless prevented by sickness.

But according to the present statute, if the rector rejects any vote, even the vote of him who never attends church, except once or twice before the election, he is sure to incur censure from the ignorant portion of community, and to expose the acting vestry to a suit in law, which may give them much trouble, confusion, and expense. For it is always easy for a few unreasonable men to obtain plausible affidavits to induce the attorney general to suppose that there is cause for issuing a writ of *quo warranto.* And if a contrary statement is set forth by the friends of the Church, it only presents an issue of facts, which results too often in sending the cause to a circuit court, where a jury, unacquainted with the law, even after its explanation, are liable to make an erroneous decision, and to place a church in the hands of those who have no regard for its peace or prosperity. This is a case which is not merely imaginary. It has occurred several times, at the expense of the peace and happiness of the people and their rector.

Four of the other qualifications, receiving baptism, or confirmation, or the holy communion, or renting a pew or seat, are easily understood. But the first two of these are unnecessary, and sometimes dangerous; for many may have been baptized in the Episcopal Church in infancy, or confirmed under former customs, who have no regard for the welfare of the Church, who never even attend its services, or who perhaps have afterward joined some other religious denomination. The attendance on a few public services of the Church, and baptism, according to the *letter* of the present law, would give a plausible claim to vote; so that baptism and confirmation can wisely and safely be omitted in the proposed law—inasmuch as an attendance on the majority of public services, which may be considered a safe test of *regular* attendance, and the renting of a pew, or a regular contribution, or receiving the holy communion, may be regarded as united in none but in those who have some interest in the welfare of the Church.

Observe the vagueness of another clause of the present statute: "shall have been received therein;" that is, into the congregation, "by some joint act of the parties, and of the rector," &c. What is meant by this joint act? Some understand by this expression a regular contribution to the rector's salary, in the usual way of raising such salary; others, the performance of some sacerdotal function, as a marriage, a burial, or a baptism in the family of the person applying to vote. So that here as much disagreement of opinion arises as upon the first clause of the statute. And hence the necessity of dispensing with this qualification altogether, or of expressing it in such terms as can clearly be understood by the presiding officer.

But we trust that sufficient has been said to convince every one of the vagueness and looseness of the present statute. Let no one think that it is safe to admit almost any one to vote, inasmuch as, in most instances, very few persons are willing to interest themselves in an election. For at any time, when a question of any importance is agitated in a parish, and when a good statute is most needed, a difficulty may arise either in receiving or rejecting votes under the present law, which might result in ejecting every friend of the Church from the vestry, or in incurring much trouble and unnecessary expense in a court of law.

Such has been the fate, at two different periods, of one parish, and such may be the fate of many more, who now imagine that their day of trial is far distant. Let every good Churchman, who is interested in the welfare of his brethren, give this subject a full and candid investigation.

Let us now examine the proposed law, or ascertain what law is proper to be presented by our Convention to the legislature for their sanction.

Not having the words of the proposed law before me, I cannot be as precise as I could wish in presenting its provisions. But the most important and necessary part of the amendment, which will be proposed at the next Convention, refers to the elections of the vestry; and this part of the proposed law might be adopted by the Convention, without that referring to calling the meetings of the vestry.

This part of the law will very properly require that no one shall vote for wardens and vestrymen, at any subsequent election, unless he shall *have regularly attended divine service in said congregation for the preceding twelve months, and shall have either received the holy communion, or rented a pew, or contributed a certain sum in the usual way of raising the rector's salary in said congregation.* Now, this will be very liberal in its privileges, while it will be sufficiently safe to secure the Church against the intrusion of its enemies. It might be well to guard against any misconstruction of the regular attendance on divine service, by requiring an attendance on the majority of the regular services of said church during the preceding twelve months, so far as could be ascertained by the general recollection of the rector, and the person applying to vote, and of the regular members of the Church. This is an important requisite; for no persons will neglect an attendance on divine service, who have any regard for the Church, unless prevented by sickness. The other qualifications, receiving the holy communion, or renting a pew, or contributing a certain sum, would exclude those who merely attend divine service, but who are not sufficiently interested in its spiritual concerns to receive its sacraments, or sufficiently anxious for its temporal prosperity to contribute to its support. On this plan, no communicant, however poor, would be excluded from the privilege of voting, and none, who were not communicants, who were willing to contribute a moderate or reasonable sum for pew-rent, or for the rector's support, in the usual way of raising such support, could be excluded from the exercise of the same privilege. Let the sum necessary to obtain this privilege be specified; and then it would prevent all evasion of the meaning of the statute, by giving fifty cents or a dollar on the eve of a contested election, to destroy the rights of those who contribute nine-tenths of the rector's salary. Five dollars would not be too large a contribution to be required of all those who did not rent a pew, or receive the communion.

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* This seems further and sufficiently clear from 2 Cor. xi. 4; "*if* he that cometh preacheth another JESUS, whom we have not preached, or *if* ye receive another spirit, [other or higher spiritual gifts,] which ye have not received, or another Gospel, which ye have not accepted, ye might well bear with him:" that is, the false apostles neither claimed inspiration for "another Gospel," or as agents of another author of the Gospel, "another JESUS," nor miraculous power for conferring extraordinary gifts. They merely deformed Christianity by error.

In our highly-favored country very few can be found who are not *able* to contribute this amount to the support of the ministry; and if they are not willing to contribute according to their ability, they should not claim or receive the privilege of controlling the affairs of a church which is supported by those who are more liberal.

Communicants who are poor are entitled to vote without any contribution. This would make the statute quite as liberal as that regulating the annual elections of trustees of any other denomination of Christians—and would satisfy all Episcopalians with whom the writer has conversed on the subject.

Let no one imagine that the election of vestrymen, being merely the choice of officers to attend to the *temporalities* of a church, cannot be a matter of much importance, or that it can have but little bearing upon the spiritual growth of a parish; for it must be remembered that a vestry calls a rector, provides for his support, takes the measures for removing him from their parish, represents the congregation before the bishop, and can at any time materially discourage any minister from the faithful discharge of his duty, either in public or private. They can do much also to encourage and strengthen the hands of their pastor; and who does not discover the vast importance of intrusting the elections of such a board only to those who feel an interest in the welfare of the Church, and in the comfort of its ministers, and not to those who from the slightest provocation combine together to sow discord among the communicants, or to defeat the faithful endeavors of a minister to do good unto his fellow-beings, when declaring to them the whole counsel of God. According to the present statute a case can very easily occur where a few discontented spirits, who but rarely if ever attend a church, and who contribute but a trifle, if any thing, to its support, can unite and remove the friends and supporters of the Church from the vestry, or expose them to much discord, trouble, and expense in defending a suit at law. Justice would finally be awarded by the court; but not until much injury had been experienced by the parish, by the agitation of the controversy. For these reasons it is sincerely hoped that this subject will receive the speedy and candid investigation of every member of our next Convention. Candidus.

For the Churchman.

MORALITY OF THE TEMPERANCE PLEDGE.

Mr. Editor,—A sensibility to truth leads me to believe that the subject of the morality of the Temperance principle, should be kept open to that candid investigation which in your columns it is from time to time receiving. Attachment to the Society also induces me to wish to say what I can, with consistency, in its behalf.

Allow me to state an answer to objections. which I do not remember to have seen adduced. It is analogical.

Objection. The pledge requires an abandonment of intemperance, simply because it is an evil to society, and injurious to the temporal interests of men. No religious principle is involved in it. It places morality on wrong grounds.

Answer. Christians do the same thing with reference to other moral duties. Speaking the truth is often enforced on the same ground. The objector demands of his debtor a promise, and even a written *pledge* that he will pay what he owes, and do right. No religious principle is specified in this pledge to perform a moral duty.

Obj. In such cases, however, it ought always to be presumed that the Christian who requires a pledge of his debtor is governed by a religious motive, and that he who gives the pledge is aware that he is bound by religious obligations to redeem it.

Ans. Very true; and the same presumption ought to avail the Christian who asks his neighbor to pledge himself to be temperate. He does it from a Christian motive, knowing also that he who gives the pledge is aware of his religious obligation to live soberly. He that promises does so in reference to God, whether he vows to be honest or to be temperate. The cases are precisely parallel. And if the objection is good against the Temperance pledge, it is equally valid against every moral transaction (and what affair in which man is concerned is not moral?) in which there is not a specific religious principle set forth as the true ground of action.

If, therefore, the objection is valid, all our social intercourse, as at present conducted, is wrong; the very frame-work of civil society must be remodelled. "It is necessary," says Bishop Butler, "to the very being of society that vices destructive of it should be punished *as being so;* the vices of falsehood, injustice, and cruelty," (and might he not have added intemperance?) This necessity is the foundation of civil government, by which virtue is encouraged and vice punished, separately from religious motive.

Obj. But civil government has the sanction of the word of God, as well as a necessity in nature.

Ans. So also has the promotion of temperance. The particular form of political government by which virtue shall be encouraged and vice depressed is not found in the Bible; nor is there given us an exclusive method of promoting temperance. The object for which civil government was instituted, and that for which Temperance societies act, may both be promoted in any way, and under any form not inconsistent with reason and the general principles of Scripture. The principle of the Temperance Society is not opposed to Scripture or reason, unless that on which civil government is based is so.

If it is placing morality on wrong grounds to encourage Temperance societies, it is also doing it to encourage civil government, and to fall in with what by the constitution of things God has made necessary. The objector, therefore, if his argument about morality is valid, must begin by changing the order of nature, and remodelling the laws of society and civil polity which are built upon it, and then bring about an entire reformation of his own life and conduct. Y. A.

New York, August 15, 1836.

The next annual meeting of the Convention of the Diocese of New-York, will be held in Trinity Church, in the city of New-York, on Thursday, October 6: the opening service to commence at 10 o'clock, A. M., on that day.

By order of the Bishop of the Diocese,

Francis H. Cuming,
Assistant Secretary of the Convention.

N. B. The Bishop requests me to direct the attention of those concerned to the following extract from Canon 7, sect. 1, of the General Convention of 1835:—"Every clergyman, not regularly settled in any parish or church, shall also report to the ecclesiastical authority of his diocese, the occasional services he may have performed; and if he have performed no such services, the causes or reasons which have prevented the same." F. H. C.

⁂ The insertion of the above in the Gospel Messenger is respectfully solicited.

THE CHURCHMAN.

SATURDAY, AUGUST 27, 1836.

The Editors of the Churchman exchange papers in the city of New York are requested to have their numbers served hereafter at No. 28 Ann-street, instead of 46 Lumber-street.—*Com.*

Charity.—There is scarcely another word in use which is more preposterously misused. It was a former characteristic of charity that it rejoiced in the truth. So far from its being the case now, its highest triumphs, its most rapturous rejoicings are in error. To illustrate. The strict Antipœdo Baptist, who will admit to his communion none but such as have been immersed upon a profession of faith, is almost by general consent deemed singularly uncharitable. He is like a speckled bird among the flock. Why? Because he does not admit to communion in the Church of Christ those whom he believes are not members of that Church. On the contrary, did he throw down the barrier and admit all to his communion who please to call themselves members of Christ's Church, did he thus practically belie his own principles, confessing by his acts what in his creed and heart he disbelieves, then were he most magnanimously *charitable;* eminently worthy to preside at the feast of love.

Is this charity? If so, in what is she rejoicing? Not in the truth. If any one finds any difficulty in determining whether such a shameful abandonment of principle is charity, he certainly can find none in determining whether it is honesty. It is not charity. If the distinguishing tenet of the individual alluded to be, as he deems it, a truth, it is a truth of the last importance to all men. Which, then, is the course which charity dictates? A fearless and faithful avowal of it upon every suitable occasion; urging its reception upon all men; carefully avoiding every thing which may show that he lightly values it, or that he considers others safe in rejecting it; or a base and pusillanimous surrender of it upon the altar of an *unprincipled* religious sentimentatism? It would seem then, after all, that St. Paul was right. Charity *does* rejoice in the truth.

We have referred to the Antipœdo Baptist merely for the sake of illustration. Of his principles we have now nothing to say. They are fair subjects of discussion. But his conduct, in carrying out his principles to their just and legitimate results, so far from being censurable, deserves the respect and commendation of every honest man.

So also the Churchman. If, after a most thorough and pains-taking examination, he is fully satisfied that the distinguishing tenets of his Church are true; if he is satisfied that others, so far as they reject them, are in error; if he use every honest means to convince them of their error, and if he will do nothing which may *seem* to sanction their conduct in rejecting or disregarding what he believes to be the truth, he is thought to be a prodigy of intolerance. There are not vituperative epithets enough in the English language to characterize him. Uncharitable is entirely too mild and gentle an adjunct. He appears to be the great obstacle in the way of what is now so devoutly wished for. Would he but shut his mouth, and open his heart to the expansive charity of the Gospel—would he bid all God-speed, no matter what doctrine they believe or reject, how soon would the millennial glory burst upon our astonished and delighted vision!

But look again, gentle reader, at this subject. If the Churchman's principles are correct, or if he think them correct, to say nothing of charity, would he be honest (no matter upon what pretext) in suppressing or concealing them? Rather by so doing, would he not richly merit the execration of all men? Charity still rejoices in the truth.

The obvious inference from the above appears to be this, charity has nothing to do with opinions. Our Antipœdo Baptist, Presbyterian, Roman, and Unitarian neighbors may be, in our estimation, respectively more or less in error. It is no breach of charity if we use every means in our power to convince them of it. With what then has charity to do if not with their opinions? With their motives. If we say, not only that our neighbor is in error, but that he is knowingly and wilfully so, then are we censurable and uncharitable. With regard to men's motives, charity thinketh no evil. She leaves them to conscience and to God, willing herself to hope and believe all things.

So much for the misuse of a word. But this is not all. The obloquy and reproach which it unjustly heaps upon individuals; the dishonesty into which it sometimes urges them, we had almost said, are to be borne with. They, indeed, are tolerable compared with the greater and more lasting evils it occasions. In its general influence it is most demoralizing and vicious. Let men be taught to believe that the maintenance of their principles, at all times and upon all occasions, will be a violation of charity; and they will soon suspect the utility, if not the truth of those principles, and will become ashamed of them, and will abandon them. So that in their endeavors to meet on the broad ground of charity, one by one, every sound principle will be sacrificed, and they will only meet in the fathomless vortex of indifference and unbelief.

It is not our purpose even to attempt to specify or enumerate the multitudinous offspring of this prolific error. We wou'd remark, however, in passing, that the miserable quibbles with which you are met at every corner, when urging the duties and obligations of our holy religion, are very generally of this order. "It is not a *saving* ordinance" "These are among the *non-essentials.*" "Faith, you know, is the great thing. Is the heart right? That is the point. As to your ordinances, and doctrines, and principles, it is of no consequence whether they are true or not, or whether, and how far, they are embraced."

These errors, and many more, Dr. Chapman, in his recent volume, we are happy to see, has pointed out, and amply refuted. We hope our readers will familiarize themselves with its pages. It will be found to contain, for most, if not all, much of valuable instruction, and of rich material for thought.

As occasion permits, we shall continue our extracts.

INTOLERANCE, ASSUMPTION, ETC.

The following will show not only that these terms may be misapplied, but that they *may* be found where least suspected.

"Nor is there any feeling of self-complacency to be justly charged upon me, as largely inceptive in the composition of these discourses. It has been a favorite argument with many of your number, that we take too much upon us, in denying to your pastors, the ministerial office and the power of transmitting it to others It is alleged to savor of excessive pride of heart, to overleap all the boundaries of Christian humility, to stand out a most prominent specimen of the insatiable eagerness, with which we exalt ourselves and abase you; with which we laud the efficacy attached to our ordaining hands, and despise your no less pure and reverend ceremonial.

"But so far as it regards myself and all other presbyters of the Church, never could charges be more severely retorted upon those who make them. Our highest ecclesiastical office is that of the bishop, the apostle of the Scriptures, to whom alone we ascribe the power of ordination. Our second is precisely of the same rank which your clergy claim to possess, the office of a presbyter or elder. Is there, then, excessive pride of heart, in our presbyters acknowledging that we have no authority whatever to ordain, and at the same time a mark of profound humility, in all your professed presbyters, that they boldly challenge this authority, and freely exercise it, though the consequence be their assumption of the official rank of the apostles themselves? Is it to such casuistry as this, that you subject the diviner wisdom of our Saviour Christ, "Whosoever shall exalt himself shall be abased, and he that shall humble himself shall be exalted?" No, brethren, I will not do you the injustice to believe, that ye will so prostitute reason, or torture the Scriptures, as to persist in such imputations, after this flagrant exhibition of their unfounded character. Humility does not affect the skies. Pride is not given to relinquish vested rights, and to become prone as the dust. If ye will insist, that our seventeen bishops, in these United States, arrogate to themselves exclusive authority in conferring holy orders, ye must concede, that our six or seven hundred presbyters are yet lowlier in their own eyes than your own, are the more apprehensive, lest arrogance or the love of pre-eminence should tempt them to usurp the seat of ungranted power. We have not been brought up at the feet of Diotrephes, and if others, without deigning to examine the warrant for their proceedings, are sufficiently elated to seize upon the ordaining office, we, who have examined and find no such warrant in holy oracles, are content to bow down rather than lift up our unmitred heads.

"Nor must I forget to advise you, that nothing can be more preposterous than the charge in question, when it is considered, that we, the presbyters of the Church, are called upon by your acting presbyters to allow them to possess the right to ordain, when we repudiate the authority in our own persons. They deny not that our rank is equal to theirs. But though we should pronounce utterly null and void, an ordination celebrated by a dozen of our own presbyters, though we should, for this act of contumacy, expel them from the ministry of the Church, and refuse to the ordained person all right to officiate in the word and ordinances, yet are we freely denounced as bigots, because we will not practically stultify our intellects, and with unrivalled absurdity attribute validity to your presbyterian ordination alone.

"Monstrous inference indeed! When, I beg to know, will controversialists learn to confine themselves to the actual merits of a question in debate: when will the people have the good sense to frown upon all shrewdly devised stratagems, and make it the interest of public instructors to be honest and not cunning, to address human reason and not human passion? Truth will ultimately leap from the dungeon, in which it is sought to incarcerate her, and when deception is forced to encounter the sternness of her rebuke, a reaction will ensue, and they that are duped will be duped no more. The great mass of the dissenting clergy and laity must be upright in their intentions Were I to think otherwise, there would be little to encourage me in making this appeal to their hearts and consciences. Readers would be few, and converts fewer still. The judgment might be convinced, but the will would be stationary as the polar star, and unyielding as the grave If my own good or bad opinion must be inferred, let it be logically drawn from the fact, that I would not waste a thought upon beings mindless as the brute, or obdurate as the marble statue. It is enough that I write, or, if more be demanded, that I write with the full persuasion that success attends me, that numbers on numbers, who may condescend to give these pages a perusal, will prove themselves to be influenced by no such prepossessions as these: 'Well spake the Holy Ghost by Esaias the prophet unto our fathers, saying, go unto this people and say, Hearing ye shall hear and shall not understand, and seeing ye shall see and not perceive; for the heart of this people is waxed gross, and their ears are dull of hearing, and their eyes have they closed, lest they should see with their eyes, and hear with their ears, and understand with heart, and should be converted, and I should heal them.'"

PRESIDENTS CUTLER, DWIGHT, AND JOHNSON.

Whoever understands the merits of the question at issue between episcopacy and parity, and has read Dr. Dwight's Sermons upon that subject, probably was tempted, as we were, to turn back to the title-page to reassure himself that he was reading the work of that distinguished theologian. There can be no doubt that he entirely mistook the nature of the controversy.

Had he fully understood the merits of the question, what would have been his determination? Whether he would have followed Dr. Cutler, or whether he would have pursued a course similar to that of a certain professor at Princeton, it is, of course, impossible to ascertain. That he would have pursued the latter course, however, we leave to his enemies, if there are such, to assert.

"In this connexion I must, therefore, advert to an error, which, more effectually than any other, protracts the reign of schism. Thousands upon thousands are its victims. And no wonder that they are. It has been propagated by a man, the integrity of whose character is above all suspicion. But certainly he should not have plunged into a controversial argument without making himself acquainted with the principles upon which it had been previously conducted; he should not have been deplorably ignorant of far the most important feature Episcopalians have been solicitous to exhibit. And yet such was the fact with the late President Dwight. It is in vain to deny it. The words are too plain and explicit. They are these: 'The office of apostles is acknowledged on all hands, long since to have terminated.'

"Wonderful discovery, indeed! How admirably qualified was the unconscious author of a blunder so glaring and egregious, how admirably qualified was he to discuss this branch of his celebrated system of theology! Why, brethren, in this unceremonious manner is dismissed the very hinge on which turns the whole controversy between the Dissenters and the Church If such an acknowledgment did actually exist, the sheet anchor of episcopacy would be irretrievably lost, and the ship itself dashed into innumerable fragments. It is the merest chimera imaginable It is not even attempted to be proved Is is a naked assertion, occupying no more space in his volume than in mine. And such an assertion! If the writer had taken the trouble to inspect the library of his own college, he would have stood corrected in numerous imported volumes. Among the published works of the graduates of Yale, he might have learned from good old Dr. Leaming, Rector of the neighboring church at Stratford, enough to have given another shape to his argument. I allude to this passage: 'By the word bishop I mean an officer in the Church, superior to a presbyter, and that he is of the same office which the apostles sustained.' Even Professor Miller could have furnished him with his elaborate effort to refute the episcopal doctrine; 'that the apostles, while they lived, held a station in the Church superior to all other ministers; that bishops are the proper successors of the apostles, and that they hold a corresponding superiority of character and office.'

"But no, the venerable president rushes blindfold into this theological conflict; and having thus undesignedly avoided the most formidable battery of his antagonists, he proceeds to storm and capture a redoubt, neither fortified nor manned by them; on whose glacis they would not float an ensign; in whose defence they would not squander a shot. In other words, the president proves, and that too in the most convincing manner, with all conceivable complacency, and as if he had grappled with and overcome the very Hercules of the contest, he proves that the titles of bishop and presbyter are used indiscriminately in the Scriptures to designate one and the same office. What a victory! The renowned antiquary, Selden, who was a member of the Westminster assembly of divines, could have told him, 'The words bishop and presbyter are promiscuously used, that is, confessed by all.' And Grotius, 'They waste their own and other people's time, who, when they undertake to treat this question, laboriously prove that the name of bishop was common to all pastors, when the meaning of that word is very plain. Neither do they beat the air less who make a great effort to prove that certain things are altogether common to all presbyters, namely, the right of preaching, of administering the sacrament, and if any thing belongs to these; for superiority is not sought for in those things in which they agree, but in that which distinguishes them.'"

"Against the fair fame of the President I would not breathe a syllable. Of his probity, as an author, I have not a particle of doubt. But all this does not make his statements and reasoning the less at variance with facts so clear and incontrovertible as to challenge the closest scrutiny. We must value truth more than we value men When we bow to authority, let it be to the authority of God His wisdom is alone divine. To him only, to the Father, Son, and Holy Ghost, three persons and one essential, underived divinity, shall be ascribed all the glory, and honor, and dominion, and praise, world without end. Amen."

"All that I have said in the latter part of the preceding discourse exemplifies the folly, the exceeding folly, of making up what in legal parlance are termed false issues. President Dwight was, indeed, a Congregational clergyman, who warmly espoused the cause of the sect But surely it would be the worst of insanity to adduce him as good authority in the episcopal controversy, when it is so obvious that he entirely mistook its radical features, and presented premises utterly unfounded or irrelevant. Under such circumstances his judgment is completely nullified, No one can positively affirm that he would not have been one of the most zealous advocates of episcopacy, if he had rightly understood the real question to be resolved; if he had not, in common with nearly the whole body of Dissenters, first formed his opinion, and then maintained its soundness, while the scales were upon his eyes, and the very elements of the subject unknown.

"Nor let me fail to apprize you, brethren, that this is by no means the random conjecture ye may imagine. Admit the President to have been an extraordinary man, possessing a capacious intellect, and wielding a vigorous pen. Yet will it not be pretended that his scholarship surpassed that of a former president of Yale. If he was more elegant and rhetoric, the interrogatory would still remain unanswered, Was he more astute and recondite than Cutler? I allude to the second president of the college, who filled the office in the beginning of the last century, and whose profound learning is still the theme of biographical eulogy.

"But have ye never read or heard of the memorable cause, which produced the dissolution of his connexion with the seminary, over which he presided with distinguished eclat? He too was a Congregational clergyman. Several of his collegiate associates were of the same order What robbed this celebrated seat of science of their fostering care? It was not the strength of episcopacy in Connecticut. It was, at that epoch, more powerless than an infant in its nurse's lap The infant attracts universal sympathy. Of the Church, nothing could have been more applicable than the remark of the Jews to Paul, in relation to Christianity: 'Concerning this sect, we know that every where it is spoken against.' In the province, it was not represented by more than a single missionary, if even one could be found It had no patronage, and it had no friends.

"What was it that first gave elasticity to its movements, and a proud accession to its ranks? I will tell you, brethren, for poetry does not furnish a more beautiful episode than this little narrative in the history of Zion; nor can I conceive that jury was ever empannelled who gave to an odious cause a more patient and impartial scrutiny, or who, owing to the mere force of evidence, were compelled to decide in its favor, contrary to all their natural sympathies and acquired predilections, the reputation they enjoyed with men, and the eligible stations they occupied in life.

"The great and good Bishop Berkley, to whom the poet justly ascribed 'every virtue under heaven,' out of the expansive benevolence of his mind, and the love he bore to literature and science, had made a large donation to the library of Yale, of all the then recent English publications of standard value in philosophy and theology. In the number was included the celebrated Bangorian controversy, in which the question of episcopacy was discussed with masterly skill and ability To President Cutler and his friends, it was altogether new and startling. They pored over it separately and with avidity. Before communicating their thoughts to each other, the light of truth had so flashed conviction on every individual, that the validity of their ordination was not only seriously questioned, it was absolutely despaired of. Alarmed and disconcerted, they began to exchange opinions and confer together. The unity of the impression made surprised them yet more. Its consequences also were revolting. If the genuineness of their ordination could not be satisfactorily established, no longer could they in conscience act under its authority. The President and his tutors must forfeit their college appointments; a neighboring clergyman, afterward the erudite Dr. Johnson, first President of Columbia College, New York, the pulpit and congregation to which he was tenderly attached.

"The consequence was that they determined to go over the whole ground, with renewed care and combined study, in hopes of finding some mode of extricating themselves from the unpleasant dilemma into which they were thrown. But the more they studied the more they despaired, on the one hand, and were confirmed on the other. The result need not be delayed. In this providential manner they were brought into contact with the truth. In an honest and conscientious spirit, they embarked in its investigation; and truth, almighty truth, they could not resist. Openly did they proclaim it at the next annual commencement, in the presence of the trustees of the College. Easily did they vanquish the feeble arguments of Governor Saltonstall and others in the discussion which ensued. But nothing could avail. They had sinned, irreparably sinned, against the ruling powers As was anticipated, resignation was forced upon them, and embraced, in preference to what would have been sounded abroad, and exulted in, as an ignominious expulsion. Three at least of these pure-minded men cheerfully encountered the perils of the stormy deep, in their anxiety to obtain episcopal orders in England There it was that the destroying pestilence elevated the accomplished Brown high on the roll of disinterested martyrs to the good cause of Christ. But the President himself, with the excellent Johnson, were permitted to revisit their native land, clothed with legitimate authority to minister in holy things. And long did they labor in the sanctuary of the Lord, diffusing light and knowledge in every direction, until, at length, in a good old age, no less full of honors than of years, esteemed by all, and leaving a memory to be for ever preserved fresh and green in the hearts of Churchmen, they were gathered to the harvest of the saints of the Most High, 'like as a shock of corn cometh in his season.'

"Pause, then, brethren, and reflect, that these worthies would have continued Congregationalists to the day of their deaths, and have been cited as eminent instances of the excellency and superiority of that way, had no such man as Berkley lived, and no such philanthropy as his supplied them with the long secluded treasures of the divine wisdom. Ah yes! then would ye have claimed them for your own, and no such transcendant triumph of the truth would have occurred, as that which has been destined to adorn this humble page. And what authority have you for saying that a similar victory would not have been celebrated, provided your lamented Dwight had been permitted to catch the faintest glimpse of the true light so long shining in the midst of the darkness, which comprehendeth it not? None, absolutely none. 'The office of apostles is acknowledged on all hands long since to have terminated.' This is his own published error, and never can be recalled. He it was who argued upon the false issue, that bishop and presbyter, or elder, are official synonymes in the Scriptures, and no man can be said to have intelligibly made up his mind for Presbyterianism, who never penetrated beyond that tiny point, first started, and ever since mooted in the high court of ignorance. Had he actually seen the naked question as it was seen and examined by his predecessor, from the candor and integrity visible in his writings, and from the declaration quoted in the second sermon of this series, I feel myself justified in believing, that he would no less nobly have spurned the incumbency, only to be retained by the sacrifice of conscience, the suppression of a firm belief that the episcopal was the only ministry recognised in the word of God."

Massachusetts.—The Journal of the Convention of the Church in Massachusetts was duly received; and we adopt the following notice of it from the Gospel Messenger:—

"The Annual Convention of the Church in this State was held in Boston on the fifteenth and sixteenth days of June last. We have just received the journal of its proceedings. It is a large and neatly executed pamphlet; and the reports, though defective, are quite as full as any we have lately seen. A tabular abstract gives - infant baptisms, 340; adults, 30; communicants lost by death and removal, 146; added, 209; present number, 1,913—fifteen parishes out of thirty-nine give imperfect reports under this head. Confirmations, 118; marriages, 116; burials, 253; Sunday School scholars, 2,288; members of Bible classes, 293; missionary societies, 22; collections, $8,725 12.

"The plan of a Theological Seminary to be established in the State, has received great encouragement, the sum of $26,000 dollars has been secured, and the effort is now to be continued till a fund of $50,000 shall be obtained."

Death of the Rev. J. W. James.—Since the death of Bishop White it has been our mournful duty to record the decease of two presbyters of our Church, the Rev. J. V. Bartow, of Baltimore, and the Rev. Benjamin Holmes, of Orange, New Jersey, and we have now to add the name of the Rev. J. W. James, the late Rector of Christ Church, Philadelphia. During the anniversary week of the Theological Seminary Mr. James was present in our city, and entered with his accustomed fidelity into the duties devolved upon him as a member of the Board of Missions, as a member of the Sunday School Union, and a trustee of the General Theological Seminary, in the meetings of those bodies. It seems but as yesterday that we sat with him, when the sermon was preached before the Board of Missions, and listened to his warm encomiums on that eloquent production,—that we tendered him our best wishes of success, in view of the agency to which he was at that time appointed, under the trustees of the Theological Seminary, in behalf of the professorship of pastoral theology, little thinking that the next announcement of his name which we should have occasion to make would be in the record of his death. "Poor James!" says the friend who has sent us the notice of his decease, "he has died among strangers, and we knew not of his sickness till yesterday,"—a brief comment, but full of tenderness and sorrow. The name of Mr. James had become connected with the most important institutions of our Church, and his loss, therefore, will be felt by the Church at large: by his own congregation it cannot but be sincerely deplored.

TRIBUTES OF RESPECT TO THE MEMORY OF BISHOP WHITE.

ST. LUKE'S CHURCH, CATSKILL.

At a special meeting of the vestry of St. Luke's Church, Catskill, Greene County, holden pursuant to notice, on the 10th day of August, 1836—the rector in the chair—the following resolutions were unanimously adopted:—

Resolved, 1*st*. That this vestry most sincerely and deeply participate in the general sorrow occasioned by the death of the Right Rev. William White, D. D., the Presiding Bishop of the Protestant Episcopal Church in the United States of America; one of the venerable founders of the said Church, and one of its most able, enlightened, efficient, pious, and beloved prelates.

2*d*. That while this vestry, in common with the whole Church, deplore the loss of their venerated patriarch,—while they unite with their brethren in lamenting that so great and good a man has "fallen in Israel,"—they would still acknowledge with the profoundest gratitude, the special favor and goodness of Almighty God, in raising up such a servant at such a time, and in endowing him with gifts and energies to found, foster, and build up the apostolic Church in this land; and in prolonging to so late a period his valuable life, to guide by his counsels, to animate by his zeal, to guard by his forecast and experience, to enlighten by his learning, to strengthen by his authority, and to adorn and bless by his bright example, the Church which, under God, he founded and nurtured, and over which God's providence called him to preside.

3*d*. That this vestry will ever revere and cherish the memory of Bishop White, and delight to contemplate in his life a pattern of the Christian virtues, a model of the episcopal character, and an exhibition of all that can adorn and dignify humanity.

4*th*. That this vestry tender their condolence to the family of the deceased prelate; mingled, however, with rejoicing, that a life displaying so eminently, the "beauty of holiness," was crowned with such peace in its closing hour.

5*th*. That whereas this church was, at the instance of the rector, dressed in mourning, immediately after the reception of the intelligence of the Presiding Bishop's death, this vestry approve of that proceeding, and direct that the church remain in the same habiliments until the festival of the nativity.

6*th*. That the rector transmit a copy of these resolutions, signed by him, on behalf of this vestry, to the family of the late Bishop White; and that he forward copies of the same, for publication, to the editors of the "Churchman," the "Gospel Messenger," and "Catskill Messenger."

Joseph F. Phillips,
Rector of St. Luke's Church.

ST. JOHN'S CHURCH, PORTSMOUTH, N. H.

At a meeting of the rector, wardens, and vestrymen of St. John's Church, Portsmouth, N. H., held on Friday, July 22, 1836, on account of the recent afflictive intelligence of the death of the Right Rev. William White, D. D., Bishop of Pennsylvania, a committee was chosen to consider what measures should be taken on this subject, and to make their report at an adjourned meeting. The adjourned meeting was held on Saturday morning, July 23d, and the following report, submitted by the Committee appointed for that purpose, was submitted and unanimously adopted:—

The Committee appointed at a meeting of the rector, wardens, and vestrymen of St. John's Church, Portsmouth, N. H., held July 22, 1836, to take into consideration what measures should be adopted by said church, in consequence of the decease of the late venerable Right Rev. William White, D. D., Bishop of the Diocese of Pennsylvania,—to testify their respect to his memory,—to express their unfeigned sorrow at the loss which they, in common with the United States Episcopal Church, now sustain,—to show their profound admiration and grateful remembrance of his exalted character and extensive usefulness, as a Christian bishop and holy ambassador of Jesus Christ,—and to manifest their sincere desire to commemorate his virtues, enforce his faith and example; and gather the high and holy lessons of spiritual improvement from this public and afflictive bereavement, do now recommend the following resolutions:—

Resolved, That this Church do now deeply lament the death of the venerable, venerated, and beloved patriarch, Bishop White, as a severe visitation to this church, and the Episcopal Church of our country, and that we do now offer our tenderest sympathies to the bereaved family of the deceased right reverend prelate, to the churches under his immediate pastoral care, to all those under his episcopal jurisdiction, and to the United States Episcopal Church, which, under God, he was chiefly instrumental in organizing after its severance from the English hierarchy, and "out of the wreck of the revolution," and over which for more than fifty years he presided with uncommon dignity, judgment, ability, and faithfulness.

Resolved, In testimony of our deep sense of his greatness and goodness, his eminent talents and ardent piety, his extensive learning and indefatigable labors, his unwearied devotion to the best interests of Christianity, and his inestimable benefits to the Protestant Episcopal Church at large, that the rector of this church be requested to deliver, on Sunday, the 31st instant, in St. John's Church, appropriate discourses, commemorative of the virtues of the deceased, and urging the spiritual purposes and advantages of this mournful dispensation.

Resolved, That the choir be requested to prepare and perform, on that day, music suited to the solemnity of the services.

Resolved, That a note be read in its proper place, in the morning service, asking, in the name of the rector and parishioners of this church, that while gratefully acknowledging the divine goodness in having raised up, and so long preserved to the Church at large its blessed guide, and venerable father, and beloved head, that God will sanctify to us and to the United States Episcopal Church the affliction of his death; and that suitable prayers be selected for the occasion from the liturgy.

Resolved, That the pulpit, reading desk, and communion table of this church be shrouded in mourning for thirty days, and that the bell be tolled one hour at noon, on the 31st instant, as a manifestation of the reverence and gratitude which this parish feels toward that departed holy and illustrious prelate.

Resolved, That copies of these resolutions be transmitted to the family of the deceased, to the churches over which he was rector, to the present Bishops of the Diocese of Pennsylvania, and to the Secretary of the Standing Committee of his Diocese.

Resolved, That the proceedings of this meeting be entered on the records of this church, and be also publicly read to-morrow morning at church.

All which resolutions were unanimously adopted.

Signed by the rector, wardens, and vestrymen of the church.

CHRISTIAN BENEVOLENCE.—In the recent charge of Bishop Ives, we find the following judicious recommendation of caution in the exercise of Christian benevolence.

The last duty I shall now especially urge upon your attention, is *caution* in adopting new schemes of Christian benevolence. False doctrine is often the offspring of unscriptural practice. In fact, the bulk of error in our day had its origin in some system of ill-judged and misdirected effort. The chief departures, at the Reformation, from the Gospel pattern, began in peculiarity of situation, leading to peculiarity in practice. Our safety, brethren, is in submission to the guidance of divine wisdom in all our doings. Let us take, then, no step in the work of Christian charity, without the sanction of Christian principle. Some picture of suffering is sketched—some pressing exigence is pleaded—our compassion is touched—our sympathies are awakened, and we start forward under the holy impulses of charity, without stopping to inquire, in what real charity consists. But such inquiry must be made, and made of the oracles of God, or we shall make but small advances in the work of doing good. "The happiness of the world," says Bishop Butler in his immortal work, "is the concern of Him who is the lord and proprietor of it: nor do we know what we are about, when we endeavor to promote the good of mankind in any way but those in which he has directed." Now the "Lord and Proprietor of the world" has directed in what ways the good of mankind is to be promoted. Faith in his once crucified and now exalted Son, is the master principle which He has appointed, to rescue mankind from the miserable thraldom of sin and the sinful world. No means, therefore, for promoting the moral good of our race, are, in view of the Gospel, to be accounted lawful, which contain not this principle of faith in Christ. To secure the preservation and extension of this faith, and the proper exertion of its power upon the hearts of men, a visible Church was established by our Lord, provided with certain specified means, and made the instrument, under the guidance and blessing of the divine Comforter, in carrying forward the great work of man's restoration to holiness, to happiness, and to God. To this view, because it is the view of God's word, in promoting the good of mankind, are we to restrict and concentrate all our efforts of Christian philanthropy.

Admit, that you can, or suppose you can, better advance some particular charity, by going beyond the means thus divinely authorized, this will afford not the slightest justification of the act. For, while it casts distrust, and hence dishonor, upon the appointments of God, it transcends the limits which he hath set to his own power. God, manifest in the flesh, in whom dwelt all the fulness of the godhead bodily, wanted not the might, at his advent upon earth, to root out every error, close every avenue to misery, destroy every work of the devil, and make every sinner happy and good; but he exerted it alone, in establishing and giving effect to that system of means, which he hath enjoined upon us. God, the Holy Ghost, commissioned to convince the world of sin, of righteousness, and of judgment, though, by a single impulse of his almighty energy, He might disperse the darkness of every mind, send conviction of sin into every breast, quicken every soul to newness of life, and fit every condemned sinner for a judgment day, still employs not that energy, except in giving efficacy to the "means of grace" deposited in the Church of the Redeemer. Brethren in Christ, how deep is the presumption of mortal man! a presumption, lamentably common in our day, which overleaps every barrier to attain an object—makes the end justify the means—looks to present advantages without estimating future and eternal results—rashly enters upon the works of charity without recurring to the divine principles upon which alone, these works can be lawfully prosecuted God will punish that presumption. He will blast its fruits, and scatter them to the winds! Already has he lifted up the chastening hand Widely are the elements of destruction seen to be at work in the unscriptural schemes of doing good. The axe is even now laid unto the root of the trees. Decay has entered them; their topmost branches are withered; they will soon be in ruins before us. Take warning, brethren, lest you be entangled in their fall. Our only security is in close adherence to the truth as it is in Jesus By the light of the Gospel of love, then, examine well the principle before you adopt the measure.

WE understand from the Gospel Messenger that Bishop M'Coskry passed through Auburn on the 16th instant, on his way to the Diocese of Michigan.

We are requested to state that Christ Church, Anthony-street, will be re-opened on Sunday, the 4th day of September.

THE REV. BENJAMIN HOLMES.—The Gospel Messenger pays the following affectionate tribute to the memory of this departed brother.

"A younger brother, the Rev. Benjamin Holmes, rector of St Mark's Church, Orange, N. J., closed his labors suddenly on the 4th instant, and left an interesting flock in the bitterness of sorrow, that they should see his face no more, nor hear any more from him of that Saviour to whom he led them in all the fidelity of a faithful shepherd, and with all the affection and tenderness of a discreet friend. We welcomed his admission to the ministry in the sincerity of personal regard, and a lively confidence that he would serve under the sacred commission with no ordinary zeal to those whose pastor he might become That confidence has been more than sustained. The ways of God are, indeed, "far above out of sight," and we will not question their justice and wisdom; while there seems a mystery in the fact that we and others, long regarding ourselves as having spent the little strength we had, are allowed still to pursue our weary way, many indeed are called away in early life, from more of interest and efficiency in the cause we love."

EPISCOPAL ACTS OF THE BISHOP OF THIS DIOCESE.

Jefferson County.—Saturday, August 13, confirmed 6 in St. Paul's Church, Brownville.

Eleventh Sunday after Trinity, August 14, confirmed 24 in Trinity Church, Watertown.

Monday 15, confirmed 10 in Christ Church, Sackett's Harbor.

Tuesday 16, consecrated Zion Church, Pierrepont Manor—a beautiful edifice, erected and finished and furnished with a peculiar regard to neatness and convenience, at the sole cost of William C. Pierrepont, Esq., on a lot purchased by him for the purpose; and presented by him to the parish organized by the congregation which it was the means of collecting. The instrument of donation and sentence of consecration were read by the Rev. Amos C. Treadway, the missionary officiating at Pierrepont Manor, and the morning prayer by the Rev. Burton H. Hickox, missionary at Watertown; and the sermon preached by the Bishop.

In the afternoon confirmed 2 in the same church.

CLERICAL CHANGE.—The Rev. John Grigg has accepted a call to the rectorship of St. Paul's Church, Eastchester, Westchester county, N. Y.

MRS HILL.—We are informed that Mrs. Hill embarked yesterday for Greece. The Rev. Mr. Vaughan, the Foreign Secretary of the Board of Missions, accompanied her to the Hook, where he took leave of her.

THE FIFTH ANNUAL REPORT OF THE MANAGERS OF THE NEW-YORK PROTESTANT EPISCOPAL CITY MISSION SOCIETY.

(*Concluded from page* 1127.)

YOUR Board would now present a brief view of the state of the

THIRD MISSION STATION.

It was stated in the last annual report, that the Managers had it in contemplation to designate a spot for a third station, and had appointed a committee for that purpose. Since that time the object has been carried into successful operation; and the station, which lies in the north-western part of this city, is divided into three sections, in each of which, besides the instruction communicated through the medium of Sunday schools, divine service has been regularly performed on every Sunday. On these occasions of public worship, the duties have been performed partly by the missionary of the station and the voluntary services of several clergymen of the city and partly by lay readers; and it is believed, that through the sacred truths of the Gospel thus delivered, much good has been done. An application has been made to the vestry of Trinity Church for permission to erect a church for this station on their cemetery in Carmine street, and the Managers hope to have a favorable reply.

One of the Sunday schools of this station is at No. 493 Washington-street, fronting Clinton Market; a part of the city which having been much neglected in past days, presented a highly important and extensive field of missionary labor. The expectations formed by those who engaged in the work, have been, through God's blessing, largely answered. Of the scholars who attend this school, "not five," says the superintendent, "ever united, before they entered it, in the service of the Church. The interest now manifested by many of them is truly delightful. As far as outward appearances allow us to judge, we may say that many children are deeply concerned for their souls; and the improvement manifested by the majority is surprising. They entered the school in total ignorance of the first principles of religious truth A Saviour's name was known to but a few. They now, however, by God's assistance, show, in the general exercises of the school, that our labors have not been in vain." The number of teachers in the school is 25; 10 male, and 15 female. The number of scholars on the register is 215; the average attendance 58. There is a library attached to the school, consisting of 114 volumes; the most of which were presented by a few of the teachers, and by a lady, who has thus manifested her interest in the advancement of the Saviour's kingdom These donations the Board now gratefully acknowledge

Another of the Sunday schools of our third station is at the corner of Canal and Varick streets. The number of teachers is 16; comprising 5 male, and 11 female. The number of scholars is 160, and the average attendance 88. The library contains about 100 volumes. Of this field of labor the superintendent observes: "The ground we occupy is promising, and to the young, zealous follower of the cross, there is an opening for usefulness which calls loudly for help. Come ye up to the work of the Lord, and do good while it is in your power."

The Sunday school in Hammond-street, which also belongs to this station, has exercised, it is believed, a very beneficial influence upon that district of the city in which it is placed. It numbers 262 scholars with an average attendance of 85, under the instruction of 32 teachers. The library consists of 200 volumes.

Having thus laid before the Society a brief account of the various stations under their care, your Board beg permission to make some observations in regard to a subject which, for some time past, has occupied their occasional attention It has been evident, for a long period, to many of the best friends and warmest supporters of our mission churches, that although they accomplish extensive good, yet some other instrumentality is likewise needed, in order to meet fully the wants of the poor of this great city. Would to God that Christian liberality enabled us to erect, every year, a church, which, like those already opened by this Society, might invite within its walls not only the poor, strictly speaking, but all who, from various causes, are prevented from sharing in the privileges of our parochial churches But it is plainly an impossibility, that our missionaries who are appointed to discharge the duties of these stations, the pulpit ministrations of which require, of course, much time for due preparation, should be able to devote themselves to that *constant* visitation of the abodes of irreligious poverty, so necessary for communicating to their inmates an interest in the blessings of the Gospel. They have, indeed, performed the self-denying and laborious work to as great an extent as their other duties would allow; and we are fully alive to the sense of their zeal, in this important department of their labors. But there still remains a very large class of the poor whom their utmost efforts have not yet been able to reach; and this state of things has led the Board to entertain the thought of employing a new description of missionaries, who shall supply what is wanting in the valuable services of those already in the field. We feel that we cannot present this subject in a clearer light than by introducing in this part of our report an interesting letter addressed to the president of this Society, our Right Rev. Diocesan, by the missionary of the third station, the Rev. E. B. Kellogg.

TO THE RIGHT REV. BISHOP ONDERDONK.

New York, Feb. 16, 1836.

Right Rev. and Dear Sir,—There are two particulars on which the mind of the Christian public may require some additional light. These are—*the moral condition of the poor in this city*, and *the religious instruction best adapted to their peculiar circumstances*. The observations I shall make are the result of a daily ministry of five months among the poor.

The poor of this city, as to their moral condition, may with propriety be divided into four classes.

1. The *religious* poor This description includes all those who attend our mission churches, and who also find their way, more or less, into other churches of the city. They are an industrious, respectable, and most interesting class, of whom it can truly be said, "To the poor the Gospel is preached." In the above we must also include those occasional attendants on public worship, who of their own accord would probably soon become regular and constant in this, were provision made for them by the erection of more mission churches, or if greater facilities were afforded for their accommodation in the churches already built.

A *second*, and as far as I have been able to judge, a still more numerous class of poor, is composed of persons who are also industrious, and have the same means of appearing decent at church, but who *neglect the house of* God *entirely*, Though living in a Christian land, the sanctifying truths of the Gospel never reach their ears, except through the channel of an occasional remark dropped from the mouth of some private Christian. Many of this description are foreigners, but yet Protestants, who in their own country were accustomed to attend public worship. I need not enter here into the reasons which have occasioned this neglect of God's house, but barely state the fact, that it now appears to be habit,—nothing but the simple force of habit,—which leads them to continue in this dangerous and ungodly practice They retain, for the most part, a veneration for religion; and when pressed on their particular fault, frankly acknowledge it to be wrong, and that there is no good excuse for them Many others of this class are our own countrymen, and most of them born and bred in this city. These latter following perhaps the example of their fathers, have seldom come under the salutary impressions of the sanctuary; and not being constrained by public sentiment to feel that it is disreputable to be a neglecter of God's house, (as is the case in our country parishes, and in some parts of Europe,) they seem to regard the public worship of God as an indifferent, or at least, optional business, in which they may, with equal innocence, participate or not, as inclination prompts them.

A *third* class comprises those who would be glad to avail themselves of the public ministrations of the Church, but who, through circumstances, are prevented. Among these are included the sick the aged, and infirm, those who cannot obtain decent apparel, and many poor mothers, who, from the intemperance of their partners, or their infidel opposition, or the little children who surround them, find it impracticable to leave home.

Our *last* enumeration embraces what, within the bounds of charity, may be called the dregs of society—the intemperate and the dissolute of every name. Something may be done by the benevolent institutions of the day for the reformation of a part of this class. Still to Christian churches and Christian effort it offers, at best, but a forlorn hope.

From the above enumeration, you will perceive that there are three parts of our poor in this city who are all but entirely deprived of the *living* ministrations of the Gospel. To be sure, the fault is, in a great measure, their own; yet the fact, deplorable as it is, remains the same. This brings me to speak next of the religious instruction best adapted to their peculiar circumstances.

In the remarks I shall make under this head, I desire it may be understood, that I would detract nothing from the excellence and necessity of mission churches. These deserve to be regarded among the glories of our city. They have furnished to the most deserving and respectable class of the poor the means of assembling, like their more favored brethren, for the purposes of our common salvation. They also open the door to all who are disposed to come in. They have done *much;* and, if multiplied, will do still more: hence they deserve the zealous patronage of the benevolent and the good. But we cannot do every thing that is needful, in one way, or by one instrument. The city mission churches have, indeed, advanced one step down toward the great valley of the poor—and it is a most important step. But the great multitude is still below, and has not yet been reached. This is evident from the last three classes described above. And does not the simple fact, that their case has not been fully met by the methods which have been so long in operation, furnish strong presumptive proof that it never will be? Let any man ask himself, How are these three classes to be brought under the influences of the Gospel, since they go nowhere to hear it? Will he be able to conceive of any way in which this can be done, except it be that some one go where these careless souls are found, and preach it to them?

Here, then, will be seen the necessity of a new order of missionaries in our city, whose duty it shall be *to spend their whole time* in this most needful work. There is a great field before them, and almost unoccupied, notwithstanding the best services of their faithful brethren. If these poor souls will not come to us, we must go to them. We must send to them faithful, fearless, yet prudent men, whose hearts are deeply imbued with the Gospel of Christ; who understand the ways of the poor, their modes of thinking and feeling; and possess by nature the social faculty of adapting themselves to all persons, and all circumstances. It is a peculiar field; and it evidently requires men of a peculiar stamp to labor in it with success.

I am, Right Rev. and dear Sir, very respectfully and truly yours, E. B. KELLOGG.

From this communication, and the remarks with which it was introduced into our present report the supporters of our Society will perceive that the object now contemplated by the Board is one of paramount and pressing necessity. For the requisite aid in accomplishing this, and all the other parts of our holy enterprise, we look to the friends of our Lord and Saviour JESUS CHRIST. Animated by his blessed example, constrained by the love of immortal souls, and grateful for past success, let them come forward liberally with their means. The spirit of missions is the spirit of CHRIST. May the LORD diffuse it abundantly among his people, and lead all who name themselves by the title of Christian to do whatever they can toward reclaiming the lost to the service of Him, who "so loved the world that he gave his only-begotten Son, that whosoever believeth in him should not perish, but have everlasting life!"

INTELLIGENCE.

BISHOP ONDERDONK'S PROPOSED ORDER OF VISITATION FOR THE PRESENT SEASON.

Thirteenth Sunday after Trinity, Aug 28, Waterloo; 29, Canandaigua; 30, Allen's Hill; 31, Penfield; Sept. 1, Rochester, A. M. Grace Church, institution P. M. St. Luke's Church;* 2, Avon; 3, Genesee.

Fourteenth Sunday after Trinity, September 4, Mount Morris; 5, Dansville; 6, Wethersfield; 7, Warsaw; 8, Sheldon, ordination A. M., confirmation P. M; 9, Le Roy. 5 P. M.; 10, Batavia, consecration A. M., confirmation P. M.

Fifteenth Sunday after Trinity, September 11, Darien; 12, Newstead; 13, Medina, consecration A. M, confirmation P. M.; 14, Grace Church, Lockport;* 15, Lewiston, A. M.; Buffaloe, 7 P. M.; Saturday, 17, Fredonia, consecration A. M., confirmation P. M.

Sixteenth Sunday after Trinity, September 18, Mayville; 19, Jamestown; Festival of St. Matthew the Apostle, Wednesday, 21, Ellicottville, ordination A. M., confirmation P. M.; 22, Olean.

Seventeenth Sunday after Trinity, September 25, Bath, consecration A. M, confirmation P. M.; 26, Penn-Yan, consecration A. M., confirmation P M.; 27, Hector, consecration A. M., confirmation P. M.; 28, Johnson's Settlement; Festival of St. Michael and all Angels, 29, Danby, consecration A. M., confirmation P. M.; 30, Candor, consecration A. M., confirmation P. M.; Oct. 1, Binghamton.

Eighteenth Sunday after Trinity, October 2, Harpersville.

Nineteenth Sunday after Trinity, October 9, St. James' Church, New-York; Tuesday, 11, St. Peter's Church,* Albany; Thursday 13, Johnstown, ordination A. M., confirmation P. M.

Twentieth Sunday after Trinity, October 16, Hyde Park, Dutchess county.

The Bishop has been unavoidably compelled, much to his regret, to omit a few parishes which have not been visited since 1833, and in which special Episcopal services are not required. He will, however, perform with pleasure, any services in addition to the above, which may be asked of him, provided they are not inconsistent with punctually discharging those appointed.

Where an ordination is to be held, the candidate is expected to see that the proper number of presbyters, two at least, is in attendance.

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* Where there is more than one church in the same place, appointments for confirmation are made for the different churches in different years.

From the Gambier Observer.

Renunciation of Unitarianism.—The last London Christian Remembrancer contains an account of the Rev. Mr. Ketley's renunciation of the errors of Socinus. It was effected chiefly through the instrumentality of the Rev. Mr. Butler, curate of St. Margaret's, Ipswich. The statement made by both is highly interesting, evincing just that kind of spirit which a Christian would wish to see at the bottom of such a change—a spirit of meekness and holy reverence.

The parties had had many long interviews, each hoping to gain the other over to his own views, till at length Mr. Ketley, seeing that the opinions of Mr. Butler were not only convictions of his mind, but his life and hope also—his all in all, he gave up all hopes of changing his opinions, and confined himself to the defence of his own. Thus did they continue their private conferences laboring apparently in vain; but at length an impression was made on Mr Ketley; and how? The circumstances are worthy of serious attention, going to show what usually lies at the root of this dreadful heresy, and how it is best healed. We give Mr. Butler's words.

"This subject I invariably endeavored to consider with him as one involving his own eternal interest, about which I avow that I felt a more than ordinary solicitude from the moment when I dared to hope I might be employed in promoting it—a solicitude which augmented as my acquaintance with him proceeded, from causes which you, who have known him, will readily conjecture. The first day on which I can now, in looking back, discern any impression made upon his mind (an impression he did not himself become aware of until long after) was the third of April, 1835—a day never to be forgotten by me. I watched by the bedside of my dying wife—you will not deem me impertinent, if I yield to the impulse that prompts me here to pay one tribute to her memory, and record, a better was never formed by God, or lost by man. I watched by her dying bed; a storm unusual at that season raged, unheeded by her; the thunder roared, and the rain descended in torrents.

> "Without was nature's elementary din,
> And beauty died, and friendship wept within."

"A servant announced that Mr. Ketley was in the house. I declined seeing him. 'Go,' said the dying, 'go to him, Piers; you may be of use to him.' On seeing my friend, I said to him, 'I feel incapable of entering into argument with you now—but let us read together a portion of the Bible.' He consented. I chose the third chapter of the Epistle to the Romans; and read, briefly commenting as I proceeded. In answer to some remarks I made on the term 'propitiation,' he contended that the word in the original, being the same by which the mercy-seat is denominated, merely implied the manifestation of divine mercy by JESUS CHRIST, without any reference to atonement; and that nothing was mentioned of his blood. I repeated the words which had escaped his attention, 'through faith in his blood.' When leaving me, 'I am convinced,' he said, 'no man in your present situation could make the effort you have made in conversing with me to-day, without a genuine desire of my spiritual benefit; and whatever conclusion I may come to respecting the subject of our conversation, your motives I shall ever appreciate as I ought.' From that time his manner became more serious in our discussion, and he appeared to defer more to the authority of Scripture."

From this beginning Mr. Ketley proceeded, till he fully embraced "the faith once delivered to the saints," during the whole period of his inquiries studying most diligently, often reading at the rate of ten hours a day; and when his mind was at length made up, he conferred not a moment with flesh and blood, but openly in his own pulpit and to his own people announced the total change of his sentiments. Nor sentiments only: his feelings appear to have been as effectually wrought upon as his opinions; he seems to have received the truth, as applied by the Spirit, and in the love thereof. On this subject he speaks thus in his address to his people:—

"You ask, and it is no impertinent curiosity that prompts the question, whence this change in me, who some fourteen years ago published in the 'Christian Reformer,' a statement of my conversion to Unitarianism, and in subsequent Dialogues, embodied the substance of real conversations under fictitious names? Do you ask whence this change? and with the look of positive incredulity, though there are no apparent, as I know there exists no real proof of insincerity, do you say how can these things be, and the man be in sober mind, and under the influence of pure, unsullied motive? I answer you, and with all sincerity, with no reserve, as under the all-seeing eye, against which I dare not sin—I answer you, as I shall at the tribunal of heaven, where you and I must abide and stand the day of His coming, whose brightness, even when veiled by humanity, is above the splendor of the sun, and whose eye shall penetrate through all the folds of sophistry and self-imposition to the hidden motives of *you* and *me*:—I answer you with a deep and thrilling sense of the responsibility that attaches to me, not only on the ground of sincerity, in which I stand 'thrice armed and triple-proof,' but also on the ground of faithfulness; I answer you, and I charge you, in the presence of Him who is the judge of quick and dead, that you listen to my answer, and that you despise not its import. I attribute my change of sentiment to 'the effectual operation of the divine SPIRIT,' producing conviction in me, not in a miraculous way, but in the way in which he usually influences believers; proofs of which millions of Christians have within them, agreeably with the doctrine that is as sound in philosophy as it is clear in the religion of the Gospel, that God is the prime mover in the spiritual as in the physical world; since Paul may plant, and Apollos water, but God alone giveth the increase."

From this whole transaction some important lessons may be gathered. One is in relation to the mode of dealing with those who deny the doctrine of the Trinity. Mr. Butler did not indulge his disciple by arguing abstractedly on the depths of the divine nature, and of the mode of divine existence; he preferred to view this great doctrine practically and to occupy himself and his inquirer with the "important question—*the scheme of salvation*." This we believe to be the true method in most cases of the kind. Any other flatters pride of intellect, and leads the parties concerned to fall unconsciously into the notion that the whole subject is a mere speculation. We may safely say that there is not a subject proposed to us in the Bible as a subject of mere speculation. The remark is especially true with regard to the divine nature. God never reveals himself to us to furnish a subject to whet our intellects. He unveils his mysterious majesty to our weak vision, only that in the light thereof we may see and feel our own weakness, ignorance, insignificance, and sin. We may always regard it as a fundamental principle that into this holy of holies above all, we never should have been conducted, except in order that we might fall down before the mercy-seat as sinners, and adoring, cry like the prophet, "Wo is me for I am undone, for I am a man of unclean lips and dwell in the midst of a people of unclean lips, for mine eyes have seen the King, the Lord of hosts." He that acts in the spirit of this remark in dealing with the deniers of our LORD, is alone likely to meet with success, and his success alone is likely to be spiritually profitable to the man whom he may turn from the error of his ways. So did Mr. Butler.

Another lesson is on the importance of maintaining the plenary inspiration of the Scriptures. A departure from strictness here opens the door for unbounded rationalism, so called. Low views here render the oracles of God in *effect*, what the oracles of the heathen deities were in *nature*, indeterminateness and ambiguity. We do not in such case, ask, "What saith the LORD?" but "what must the LORD have said?" We go to the Bible, not to learn, but to teach; not to derive ideas from the words, but to force ideas upon them. Instead of "trusting the LORD with all our heart," we "lean to our own understanding," and the result is pretty much the same as if we had no revelation. On the contrary, if we believe that those messengers from God, whose writings we possess, "spake as they were moved by the HOLY GHOST," and "not in the words which man's wisdom teacheth, but which the HOLY GHOST teacheth;" then it may be expected that we shall receive the Scriptures as indeed a revelation, and believing that "the foolishness of God is wiser than men," we shall receive the divine testimony in the exercise of a simple faith, and a childlike docility of spirit—we shall "become as little children." A want of these high views of the inspiration of Scripture characterized the creed of Mr. Ketley, while a Socinian; but he happily discovered his error. We give his own words.

"Bear with me," continues Mr. Ketley, "as I proceed to disclose to you my present state of mind. I more than suspect, or I would make no *public* confession, I feel convinced, and it is with becoming humility and sorrow that I state it—I feel convinced that I have leaned too much to my own understanding, when I have gone to the inspired writings; that I have formed a most erroneous and dangerous view of their amount of inspiration; believing it to be in that low sense which, as it now forcibly strikes me, not only tends to lessen their value, and diminish their authority as a rule of faith, but necessarily produces that effect. Under the influence of these two principles, I see most clearly that I have made the teachings of revelation to coincide with what appeared to me *rational* views; without suspecting, what, after careful thought on the subject, will appear very evident, that this is a most fatal principle, and that, while it has the appearance of being reasonable, is the reverse, and so far from securing rational interpretation, renders it impossible. Why do these effects flow from the first principle? Because if we resolve to believe nothing *implicitly*—nothing but what we think to be reasonable, what chance have we for understanding the revealed will of God? How can we make the divine word the man of our counsel?"

MARRIED.

On Wednesday, the 24th instant, at Johnsonsburgh, N. J., by the Rt. Rev. Bishop Kemper, the Rev. F F. Peake to Miss Sarah H., eldest daughter of Isaac Dennis, Esq.

OBITUARY.

DIED, in Huntingdon, Huntingdon county, Penn., on Sunday morning, the 14th instant, the Rev. John Waller James, Rector of Christ Church, Philadelphia, Mr James was on a journey for the improvement of the health of his family. He was indisposed about a week; and died in the full hope and triumph of a Christian—exactly four weeks after the decease of his late venerable diocesan, and predecessor in the rectorship of Christ Church.

NOTICES.

THE Church public generally are respectfully notified that the depositories of the Protestant Episcopal Press, and General Protestant Episcopal Sunday School Union, will be removed from their present location, No. 46 Lumber-street, to No. 28 Ann-street, New York, by the 1st of September next, where all communications are requested from that date to be addressed to LOUIS SHERMAN, *Agent.*

New York, August 8, 1836.

⁂ The Church periodicals throughout the United States are desired to notice the above.

ON Sunday morning, July 17, a new Sunday school was commenced on the Eighth Avenue, between Thirty-seventh and Thirty-eighth streets, by a few members of our beloved Church; with a scanty number of books, and still scantier means of obtaining them, with but a few borrowed benches and chairs, insufficient for the wants of the school, it still flourished and increased. Two large rooms, which could with ease have accommodated a hundred and fifty scholars, were obtained at a very low rent; but, owing to some difficulty between the tenant occupying the rest of the house and the landlord, we were compelled to remove the school. After much trouble another room was obtained at a rent more than double that of the former place, though neither so large nor so well situated. Last Sunday the school was commenced at our new place, between Thirty-fourth and Thirty-fifth streets. As was stated in a previous notice, the means of fitting up the room with benches, chairs, &c. are wanting. Shall not this, among other laudable objects, receive a share of attention.

All donations of books suitable for the library, or for the use of the school, of benches, or other furniture proper for a Sunday school room, will be thankfully received at the Protestant Episcopal Press, by Mr. Louis Sherman, at 49 Dominick-street, or at the residence of the Superintendent, No. 100 Twentieth-street.

Protestant Episcopal Free Church, Euterpean Hall, 410 Broadway, near Canal-street.

THIS church now being organized under the charge of the Rev William Richmond, will be open for public worship every Sunday at half-past ten o'clock in the morning, at half-past three in the afternoon, and half-past seven in the evening.

ACKNOWLEDGMENTS.

FOREIGN MISSIONS.

SINCE the last public acknowledgment, the Committee have received, through the Protestant Episcopal Press,—

From an Episcopalian of St. John's Church, Johnstown, $3 00—From Mrs. R. Hume, by the hands of the Rev. C. Hanckel, of Charleston, S. C., 4 00—From the children of the Sunday school of Trinity Church, Utica, for the support of Mrs. Hill's school in Greece, 3 81; 10 81.

By the hands of the Rev. Secretary and General Agent, from Mrs. Gibson, for the education of teachers at Athens, 5 00—Mrs. Wm. Jay, for the school at Athens, 10 00—Children of McDougal-street Sunday school, New York, under the charge of Mrs. Heaton, for the infant school at Athens, 6 55—From the Sewing Circle of St Mary's Church, Burlington, N. J., through the Rt. Rev. Bishop Doane, being an annual appropriation, in advance, for the support of a female teacher in the school at Athens, 50 00; 71 55.

By the hands of the Rev. Henry H. Bean, from the Domestic and Foreign Missionary Society of Christ Church, Washington City, 79 05—From the weekly contributions of said church, 5 91—From the Sunday school of said church, 16 74—From Zion Church, Frederick County, Md., by weekly contributions, 11 15—From St. Peter's Church, Montgomery County, Md., 10 24; of which five dollars are paid over, by his direction, to the Treasurer of the Domestic Committee, for Green Bay mission; twenty dollars to be appropriated specially to the children of Mrs. Hill's school, and the balance to be paid over to Mrs. Hill; 118 09.

By the hands of Miss Wood, Superintendent, contributed by the infant children of the mission school at the corner of Canal and Varick-streets, 1 40.

From Henry Ibbotson, Esq., being an instalment of his pledge of one hundred dollars, given at the Ascension Church, on Easter Sunday, 25 00.

Whole amount, $226 85

August 23, 1836. HENRY CARY, *Treasurer.*

PRESS DEPOSITORY,
46 *Lumber-street.*

Letters have been received at the N. Y. Prot. Episcopal Press, during the week ending August 24th, from the following persons, viz.

S. Field, *with remit.*—Wm. J. Bradfoot—A. Morgan, *with remit.*—Wm. Marshall & Co.—Rev. J. J. Hunt, *with remit.*—Rev. D. H. Short—Rev. Jesse Pound, *with remit.*—George S. Ray—Mrs. Dorr—D. Adams—Rev. P. Teller Babbit—Rev. James M. Coffor—A. E. Miller—R. Meachem—R. P. Williams.

Received by the Gen. Prot. Episc. S. S. Union.

Rev. Dr. Gadsden—Rev. F. H. Cuming, *with remit.*—Charles Stimpson, jr., *with remit.*—Postmaster, Rochester, N. Y.—S. Littell.

BOARDING AND DAY SCHOOL.

BOARDING and day school of Rev. A. Fitch removed to Second Avenue, between Third and Fourth-streets.
aug 5, 1 yr.

From the Christian Observer.

The woman was a Greek, a Syrophenician by nation, and she besought him that he would cast forth the devil out of her daughter.—Mark vii. 26.

Oh! if there be link'd with the gloom of existence
One feeling that deepens the darkness it wears,
'Tis a fond mother's fear, that foresees in the distance
Her infant sent forth to the world and its snares.

Shall that face, a sweet well-spring of smiles, soon be sadden'd?
Those weak, trembling hands be uplifted to sin?
Shall the heart which scarce heaves on her bosom be madden'd
By pain from without, or by passion within?

In that hour, when her form is forgotten who bore him
And the arm that first clasped him lies cold in the grave,
Her spirit may hover in tenderness o'er him,
And see him, alas! but not warn him nor save.

Is there none, then, to care for the desolate stranger,
Who goes, all unheeding, unarmed on his way?
No spirit of might to walk near him in danger,
And scatter the fiends that would make him their prey?

Oh, yes there is One, and beside him no other!
The Redeemer, the Ruler, whose throne is on high!
From the glories of heaven he beholds the sad mother!
'Mid the songs of the angels he catches thy sigh.

Go, take thy sweet babe, and to Jesus confide him;
He has dwelt in our flesh, he can feel for our fears!
Take this lamb to the Shepherd, who safely shall guide him
Through the desert of perils, the valley of tears.

From Bishop Doane's Second Charge to the Clergy of the Diocese of New Jersey.

THE CHURCH'S CARE FOR LITTLE CHILDREN.

It is scarcely necessary to suggest that in conducting the catechetical exercise, *distinctness, simplicity, directness, familiarity, variety, are elements essential to success. Distinctness* is essential to the hearing first, and then to the understanding of the exercise. To ensure the hearing of the answers, as well as of the questions, the minister must often repeat them as they fall from the weak voice of his little, timid pupil: and this, if it be connected with a word or two, in confirmation, if it be right; in correction, if it be wrong; sometimes by way of explanation, sometimes by way of enlargement,—incorporating as it were the teacher with the scholars,—will give additional weight and value to the lesson. That its whole tenor may be understood, as well as heard, the questions must be short, the points precise, the order natural—the interrogatory so framed, that if the expected answer be not in the words of the Catechism itself, it may be in the fewest words connected obviously with what precedes, suggesting evidently that which is to follow. *Simplicity* of matter and of arrangement is a most important quality in catechizing. Let a single train of thought be well arranged in the instructer's mind, before he commence the exercise. Multiplicity of subjects divides, complexity of statement will confuse, the attention of the learner. A single doctrine or a single duty, with its connections and its consequences, will often furnish matter for a lesson. The progress made by weeks or months, from step to step, completes in time the whole great subject, and yet never overtasks the youthful mind. A single truth, a single precept, understood, inculcated, laid to the heart, will fix itself there, and, with the Spirit's gracious aid, will live and grow there. Another and another is presented and enforced. The food received is well digested. The soul is fed and nurtured. "The sincere milk of the word" gives gradually place to the "strong meat." The "babe in Christ" increases "in wisdom and in stature," and grows "in grace, and in the knowledge of our Lord Jesus Christ." To this end, *directness* and *familiarity* must come in aid of distinctness and simplicity. The Christian pastor must be as a father among his children. He must know them all by name. He must arrest the individual eye. He must address the individual heart. To do this, he must come down to the level of every age and capacity. "He is not catechizing," says one who understands the subject well, "when he ceases to be perfectly intelligible, easy, and familiar." "He must descend," says Bishop Sumner, "from the high and lofty tone of language, to walk in the humble terms of Scripture." "He must abound in interrogations and direct addresses, which, however the rules of composition may condemn in writing, the rules of nature sanction and require in speaking."[*] The great desideratum is to put the children at their ease; and this they will be if they feel that they are talking with a friend. Let your children see that you take pleasure in instructing them. Let them see that what you do you do from love. Let them feel that what you love in them is their immortal souls, for which the Saviour died; and lead them thus to lay to heart, while yet the heart is young and soft, the unction of that blood which only cleanses from all sin. Finally, let the subject be relieved, the exercise diversified, the attention roused and kept alive, by a continual *variety*—by sudden and abrupt interrogations, by following out the train of thought which some unlooked-for answer may suggest, by availing yourselves of the infinitude of easy, natural, and graceful diversions from the main argument, which the laws of association will constantly supply, by direct appeals, by searching questions, by comparison and contrast, by allusions to the incidents and characters of Scripture, by illustrations from the services and order of the Church, by suffering the little learner sometimes to go wrong, that he may correct himself, by directing the honest answers of the children to the exposure and reproof of prevailing error, whether in faith or practice, and by casual remarks, incidental inferences, addresses to children, to teachers, to parents, to the whole congregation; in a word, by whatever the occasion naturally suggests, that can exercise the mind, or engage the hearts of the children in "the doctrine which is according to godliness," and at the same time quicken the recollection of those of riper years, impress them with a just sense of their condition, and its responsibilities, and provoke them to a holy emulation.

Of the final topic of the charge, the manifold ADVANTAGES of public catechizing, I have inevitably anticipated much. In regard to those which still remain unnoticed—so admirable for usefulness is the primitive institution—the difficulty is, from the great number which present themselves, to select the few which time and our convenience allow. I shall attempt no more at present than to show, by the enumeration of some leading benefits, its great importance in these two relations—as strengthening the endearing bond which should unite the pastor with his people, and as a powerful instrument in his hand of Christian education.

I know not how the nature of that bond which should unite the pastor with the people can be more fully and more clearly stated, than I find it in a charge of the present Primate of all England, when diocesan of London. "The allegiance you owe to the Church," he says, "obliges you in every particular of your professional conduct to look to her for direction, and where she either affords no definite rule, or custom has superseded her original practice, to yield substantial obedience, at least by taking her principles for your guide. Her wisdom, indeed, might of itself command our attention if her authority were less. In her canons, which are a body of laws for the general regulation of her discipline, we find many directions of the greatest importance, which ought to be familiar to the parish priest. Her liturgical formularies not only supply a collection of prayers, instructions, and offices, adapted to all the solemnities of religious worship, to the exigencies of every age and every condition, to the uses of every day, to all the contingencies of life; but virtually establish a system of parochial discipline conceived on an accurate notion of the relation between the pastor and his flock, designed to connect them by a regular intercourse, and to direct the conduct of both parties in the performance of their respective duties. As the groundwork of this plan, *it is her peculiar object to bring the parishioner from his earliest days into immediate contact with his spiritual teacher and guide.* In the tenor of the rubrics annexed to the Catechism, and the offices of baptism and confirmation compared with the several canons relating to the same points, we have connected indications of this design. Whether we look to the dedication of the infant to God by the ministry of the priest, to the profession of faith and obedience which is made in his presence by the sponsors, or to the exhortation which designates their duties, and specifies the instruction to be given to the child,—we discern the pervading intention of placing the rising generation in the view of the minister, of giving them in the tenderest infancy the advantage of his paternal protection, and sending them to the church to be publicly instructed by him in faith and morals, till he is so well satisfied with their proficiency as to recommend them for confirmation to the bishop." This is an admirable statement. It involves an argument, powerful indeed, to commend the Church to universal acceptation. It presents a beautiful and touching illustration of the Saviour's pitying love for men, in providing for them, by an office which himself ordained, perpetuates, and has declared that he will bless, that, from the cradle to the grave, they shall possess, in him who is their minister in holy things, a guide, companion, friend, and father.

To strengthen and confirm this holy bond of pastoral love, the institution of the catechism gives powerful aid by its just *influence with children.* The hearts of little children are soft and warm. They take impressions easily, and hold them long. The pastoral eye, the pastoral voice, the pastoral smile, makes an impression then which time will not efface. Gathering the lambs with his arm, and carrying them in his bosom, bringing back that which was driven away, and seeking again that which was lost, the good shepherd commends himself not only, but his message, and his Master, to their favor. The love they feel for him insensibly attaches to his work, and he wins souls for Christ, at the time when they are fittest for his service, and in the way which is most certain to secure them to him for ever. Nor is this all. To gain the parent's heart, the surest process is to win the child's. There is no bond so strong as nature knits when sanctified by grace. There is no compensation of God's providence so beautiful as when the child repays the debt of life, by leading them who gave it to the fountain, where men drink and live for ever. And angels, could so base a passion touch their sinless souls, might well be thought to envy him whose pastoral influence God has blessed to uses so divine. And when the little child, by visits such as angels ply from heaven to earth, has led the thoughtless parent to the throne of grace, and round the sacred hearth the pious circle meet to read the word of God, or pour the fervent prayer, there is no dearer bond on earth than that which love and gratitude then knit about the pastoral crook, and a new chaplet then is twined in heaven, to grace the pastoral crown.

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[*] Apostolical preaching, p. 11. "The concern of a parish minister," says Archbishop Secker, "is to make the lowest of his congregation apprehend the doctrine of salvation by repentance, faith, and obedience; and to labor, that when they know the way of life, they walk in it. If he doth not these things for them, he doth nothing; and it requires much consideration to find out the proper methods of doing them, and much pains and patience to try one after another. Smooth discourses, composed partly in flowing sentences which they cannot follow to the end, containing little that awakes their drowsy attention, little that enforces on them, plainly and home, what they must do to be saved, leave them as ignorant and uninformed as ever, and only lull them into a fatal security. Therefore, bring yourselves down to their level."—*Second Charge.*

misnumbered

AN EPITOME OF THE HISTORY OF THE AMERICAN EPISCOPAL CHURCH.

BY THE REV. HENRY CASWALL.

HISTORY OF THE CHURCH FROM THE REVOLUTION TO THE YEAR 1800.

(*Continued from page 1132.*)

At the commencement of the struggle between the colonies and the mother country, the condition of the Church, although far from flourishing, was more promising than it had been at any earlier period. In Virginia the number of the clergy was above a hundred; in Maryland and the southern provinces it probably exceeded fifty; and in the colonies to the northward and eastward of Maryland it was not much less than eighty. As yet, however, the ministrations of religion were confined to the districts immediately bordering on the sea-coast, for the interior of the continent remained a pathless wilderness, tenanted only by savage beasts, or still more savage men. But when the colonies were actually separated from Great Britain, the destruction of the Church appeared almost inevitable. A few years nearly overthrew the work which had been slowly carried forward by the exertions of a century and a half; and had not Omnipotence interposed, the ruin would have been complete. The fostering hand to which the American Church owed a long continuance of care and protection was withdrawn, and the Propagation Society no longer rendered its accustomed aid. Many of the clergy were thus left entirely destitute, and some were obliged to betake themselves to secular employments for support. In the Northern States the clergy generally declined officiating, on the ground of their ecclesiastical connexion with the liturgy of the Church of England. In the South, many worthy ministers conceiving themselves bound by oath to support the government of Great Britain, refused to enter upon a new allegiance, and quitted the country. By an unjust decision the lands possessed by the Propagation Society in Vermont were confiscated, and applied to the purposes of education. An equally unconstitutional sentence, obtained through the united efforts of sectarians and infidels, despoiled the Church in Virginia of its glebes, and even of its houses of prayer; while in addition to all these calamities, Episcopalians in general became subject to unmerited and cruel political prejudices. Most of their churches were destitute of worshippers; their clergy had departed, or were left almost entirely without maintenance; no centre of unity remained, and no ecclesiastical government existed.

Yet the members of the Church did not despair. They recollected the promise of their divine Head, and felt assured that the gates of hell could never prevail against the principles which they professed. Accordingly, soon after the cessation of hostilities, several gentlemen embarked for England, and applied to Dr. Lowth, then Bishop of London, for orders. As the Bishop could not ordain them without requiring an oath of allegiance inconsistent with their American citizenship, he applied for an act of parliament allowing him to dispense with requisitions of this sort. In the meantime, however, the Church of Denmark manifested a most gratifying readiness to supply the wants of America. The bishops of that kingdom declared their willingness to ordain Episcopalian candidates, on the condition of their signing such of the thirty-nine articles of the Church of England as are purely theological. This well intended offer was declined. The British parliament consented to the request of Bishop Lowth, and the candidates obtained their commission from that episcopacy under which the American churches had been planted.

The scattered condition of the Church rendered it now absolutely necessary that some bond of union should be created, which should prevent the adoption of varying measures, and secure the unity of the congregations and clergy that remained. Proceedings to this effect were accordingly commenced in Connecticut and Maryland in 1783, in Pennsylvania and in Massachusetts in 1784, which resulted in the framing of sundry articles of agreement among the respective clergy of the several States. But the first step toward the formation of a collective body of the Church in the United States was taken in May 1784, by a few clerical gentlemen of New York, New Jersey, and Pennsylvania, at a meeting held in New Brunswick, N. J., in reference to a society for the relief of the widows and children of deceased clergymen. On this occasion it was determined to procure a larger meeting for the purpose of agreeing on some general principles of union. Such a meeting was accordingly held in New York on the 5th of the ensuing October, and although the members composing it were not vested with powers adequate to the present exigence, they happily laid down a few general principles to be recommended in the respective States as the ground on which a future ecclesiastical government should be established. These principles were approbatory of episcopacy and of the Book of Common Prayer; and provided for a representative body of the Church, consisting of clergy and laity, who were to vote as distinct orders. There was also a recommendation to the Church in the several States, to send clerical and lay deputies to a meeting to be held in Philadelphia on the 27th of September in the following year.

In the meantime the Rev. Samuel Seabury, formerly a missionary on Long Island, had been elected to the episcopate by the clergy of Connecticut, and had proceeded to England for consecration. Not meeting with success in that country he had applied to the bishops in Scotland, and had there received the apostolic succession. In the beginning of the summer of 1785 he returned to America, and entered on the exercise of his new function. Thus, at length, an American bishop had been obtained, and the Church in one State appeared in a complete form. But what was necessary in Connecticut was equally necessary in other regions, and although Episcopalians generally respected the new bishop, and few alleged any thing against the validity of his episcopacy, they still thought it most proper to direct their views toward that country from which they derived their origin, as a people and as a Church.

On the 25th of September, 1785, the first General Convention was held in the city of Philadelphia. Seven States were represented, viz. New York, New Jersey, Pennsylvania, Delaware, Maryland, Virginia, and South Carolina. The Church had been thrown entirely on its own resources, like an infant deprived of the sympathy and guidance of a careful parent. It might therefore be expected that many crude opinions would exhibit themselves in this assembly, and that little unanimity would prevail in regard to the course necessary to be taken in future. The former was actually realized; the latter was providentially averted. In the North, the ideas of Churchmen on the subject of episcopacy were generally correct and well defined. This may be ascribed to their frequent collisions with the dominant body of Congregational dissenters. In the South, where church government had not been so much a subject of controversy, many singular views existed. In Maryland, for instance, and elsewhere, the doctrine was held that a presbyter possesses all the powers of a bishop, excepting those of confirmation and ordination. Again, it was a common opinion in the Middle States that the laity ought to be allowed to sit in convention with the clergy. This was defended as a natural consequence of the principle of following the Church of England; and it was pleaded that in no other way could a substitute be provided for the parliamentary sanction to legislative acts of power. On the other hand, it was maintained that the admission of the laity to an ecclesiastical synod was incongruous with every idea of episcopal government. This latter sentiment was held by Bishop Seabury and his clergy, in common with the Episcopal Church of Scotland. Some again were anxious to defer all measures toward the organization of the Church until a regular episcopate had been obtained; while others were ready to establish an ecclesiastical system under the control of presbyters alone, until bishops could be procured. The moderate and conciliatory measures of Dr. White, the Cranmer of the American Church, then president of the Convention, and now in his eighty-ninth year, the presiding bishop, contributed much toward the settlement of difficulties, and the first Convention was concluded with a degree of harmony greater than, under existing circumstances, could have been anticipated. During this Convention the articles of union were ratified which had been proposed in the informal meeting at New York. An ecclesiastical constitution was likewise framed which provided for a convention of the Church in each State, and also for a triennial General Convention, consisting of a clerical and lay deputation from the several States. Considerable alterations in the Prayer-book were also proposed, of which some were in accommodation to the new government of the country, others were perhaps expedient as improvements, and a few not only unnecessary, but improper. Finally, a document was drawn up by unanimous consent, addressed to the English archbishops and bishops, acknowledging the past favors received from them through the Propagation Society, declaring the desire of the Convention to perpetuate in America the principles of the Church of England; and requesting the prelates to consecrate to the episcopacy those persons who should be sent with that view from the United States.

This address was forwarded to the archbishop of Canterbury through the American minister, John Adams, afterward the distinguished president. Early in 1786 an answer was received, signed by the two archbishops and eighteen of the twenty-four bishops of England, in which they declared their wish to comply with the request, but stated that they must delay measures to that effect until they should have become fully acquainted with the alterations proposed by the Convention. A letter soon after arrived from the two archbishops, expressing their disapproval of several alterations, but stating that they expected to obtain an act of parliament, under which, if satisfaction should be given, they would feel at liberty to consecrate for America.

In consequence of the receipt of these communications two special General Conventions were held in 1786, in the course of which the constitution framed in the preceding year was adopted with some amendments, and a second address was directed to the English prelates, and several objectionable alterations in the Prayer-book were removed. It also appeared that Dr. Provost had been duly elected to the episcopate for New York, Dr. White for Pennsylvania, and Dr. Griffith for Virginia. The two former embarked for England in November in the same year, and on the 4th of February, 1787, were consecrated according to an act of parliament, by Dr. Moore, Archbishop of Canterbury, and soon afterward returned to America. Dr. Griffith was prevented by domestic circumstances from prosecuting his intended voyage, and tendered his resignation to the Convention by which he had been elected.

The triennial Convention assembled again in 1789, and was followed by a special Convention in the same year. During these sessions the constitution formed in 1786 was reviewed and new modelled. The principal feature now given to it was a distribution into two houses, one consisting of the bishops, and the other of the clerical and lay deputies. Bishop Seabury and the northern clergy attended on this occasion, and a permanent union of the Church was happily consummated. The Prayer-book was arranged as it now stands, with the exception of a few minor alterations, and the addition of some occasional services. The canons were also established in a form which still continues substantially the same; and the year 1789 must ever be considered an important era in the history of the Church.

In the year 1790 the Rev. Dr. Madison, of Virginia, was consecrated bishop of that diocese by the archbishop of Canterbury. The canonical number of bishops necessary for transmitting the English succession was now complete, and accordingly Dr. Claggett was consecrated in New York as bishop of Maryland; in Philadelphia Dr. Smith, of South Carolina, and Dr. Bass of Massachusetts; and in New Haven, Dr. Jarvis of Connecticut, after the decease of Dr. Seabury in 1796. In the meantime a circumstance occurred which is worthy of notice. In 1791 Bishop White received a letter from Dr. Coke, a superintendent of the Methodist connexion in America, proposing a union between that society and the Church. Dr. Coke stated his motive in this proposal to be an apprehension that he had gone farther in the separation than Mr. Wesley had designed. Mr. Wesley himself, he was sure, went farther than he would have gone if he had foreseen some events which followed. Dr. Coke's plan, however, was impracticable; and although a prudent answer was returned by Bishop White, the negotiation was soon broken off.

At the termination of the eighteenth century the Church was completely organized, and was gradually recovering itself from the tremendous shock sustained during the revolution. Its members had learned in some measure to rely on their own resources, and its ministers were supported in some instances comfortably by the voluntary contributions of their flocks. Yet the number of clergy little exceeded two hundred; and these were widely scattered through the country bordering on the Atlantic. No great enterprises were undertaken, because a hard struggle was necessary to maintain the ground already occupied. It was reserved for another century to witness the rapid development of the energies of the Church, and the consequent increase of its numbers, its piety, and its zeal.

(*To be continued.*)

From the (Philadelphia) Saturday Chronicle.

DEATH AND FUNERAL OF BISHOP WHITE.

A man who hath spent a long life in the practice of virtue, and who dieth at a good old age, falling like fruit that is well ripened, may be compared unto the calm setting of the sun, for his light hath shone before men. But though he is gone down to the grave, he shall rise again in the realms of everlasting joy and brightness; and his sun shall never set any more.—*Bishop Hooper, the Martyr.*

Since we last had the pleasure of addressing our readers, an event has occurred which has not only deprived Philadelphia, but it has also deprived our republic and the Christian world, of one of their brightest ornaments. We mean the death of Bishop White—than whom a brighter example of holy and useful Christian life did not, we believe, exist in any country. That venerable prelate expired after a short illness, on Sunday last, in the eighty-ninth year of his age,—leaving behind him a name and character that should be regarded by Christians of every denomination, as a beacon light to conduct them through the darkness of this vale of tears, to that haven of joy promised to those who with a firm but humble faith in their Redeemer, "keep his commandments."

When the muffled peal was rung on the bells of Christ Church, and rumor had spread the intelligence to the remotest parts of the city, it was felt in almost every family—we may add of almost every sect—as if they had lost a friend; while by the public generally it was felt as if they had lost a father. Knowing the virtuous bishop as we did, and respecting his memory as we do—we could hardly have believed that his mild, calm, and unobtrusive life of devoted and practical religion could have gained him so many friends in life—so many mourners in death. And we deem it an honor to the inhabitants of Philadelphia, that they should have so extensively proved their admiration and love of piety and of the Christian graces, as they have been seen to do in the sorrow with which they regarded the decease, and the affection with which they cherish the remembrance of Bishop White.

The general desire of all classes, unequivocally expressed in almost every house, was, "that the Bishop's funeral should be public," in order that they might have the mournful consolation of paying the last sad tribute of affection to his memory.

By a meeting of the Episcopalian clergy of the Diocese of Pennsylvania, it was appointed to take place on Wednesday morning in the burial ground of Christ Church, and a notice was issued in the public papers, inviting not only Episcopalians, but Christians of every sect to attend. Several of the public societies of the city assembled and resolved to attend in a body, and we are informed that the New York firemen, then in Philadelphia, intended to have followed as one "company," but by some error their application was tendered too late.

Before the hour of eleven, which was the time fixed for the funeral, Walnut and Third streets, near the residence of the late Bishop, as well as several houses thrown open for the occasion, were filled with the clergy, mourners, citizens, and others, who attended to form a part of the melancholy procession, which soon moved slowly from the front of the worthy man's late residence.

Who are there, resident natives of Philadelphia, that have not seen the venerable Bishop, tottering under the infirmities of age, constantly going about among the poor, the needy, and the afflicted—visiting the sick, bestowing the consolations of the Gospel upon the needy, the dying, and relieving and comforting the poor and destitute in their afflictions? Who amongst us that are aged, but must remember the zeal, the fearlessness, and the charity of the good prelate during the periods of fever and pestilence?

Who, that are far advanced in the vale of years, but must call to mind the Bishop in the vigor of his days, when he was an active apostle of his divine Saviour, preaching the glad tidings of salvation to a sinful world, forward at all times to do good, and in moments of danger and war invoking the divine blessing on the VERY FIRST LABORS OF CONGRESS? Need we reply? He was remembered by all—admired for a life that was as blameless as could be expected from an erring, sinful man; and as fervent and as pious a faith in his Redeemer as could ornament the life of a sincere Christian. And it is no fancy when we say that we saw several men of patriarchal age in the procession, down whose furrowed cheeks the silent tear might have been traced—as the sad pageant, called up from the long hidden sources of memory, all the acts, all the virtues, all the piety, benevolence, friendship, and kindness that have ever distinguished the life of Bishop White from its commencement to its close.

From Miss Catherine Beecher's late work on the Difficulties of Religion.

A WELL-SPED ARROW.

The appropriate character of a woman demands delicacy of appearance and manners, refinement of sentiment, gentleness of speech, modesty in feeling and action, a shrinking from notoriety and public gaze, a love of dependence and protection, aversion to all that is coarse and rude, and an instinctive abhorrence of all that tends to indelicacy and impurity, either in principles or actions. These are what are admired and sought for in a woman, and your sex demand and appreciate these qualities, as much as my own. With this standard of feeling and of taste, who can look without disgust and abhorrence upon such a one as Fanny Wright, with her great masculine person, her loud voice, her untasteful attire, going about unprotected, and feeling no need of protection, mingling with men in stormy debate, and standing up with barefaced impudence, to lecture to a public assembly. And what are the topics of her discourse, that, in some cases, may be a palliation for such indecorum? Nothing better than broad attacks on all those principles that protect the purity, the dignity, and the safety of her sex. There she stands, with brazen front and brawny arms, attacking the safeguards of all that is venerable and sacred in religion, all that is safe and wise in law, all that is pure and lovely in domestic virtue. Her talents only make her the more conspicuous and offensive, her amiable disposition and sincerity, only make her folly and want of common sense the more pitiable, her freedom from private vices (if she be free) only indicates, that without delicacy and without principles, she has thrown off all feminine attractions, that freedom from temptation is her only, and shameful palladium. I cannot conceive any thing in the shape of a woman, more intolerably offensive and disgusting; and I believe that in eulogizing her, you did violence to your judgment and your taste, from a natural desire to make a prominent member in your party appear respectable.

FLIGHT OF THE EAGLE AND HER YOUNG.

In the book of Deuteronomy we have a very animated and beautiful allusion to the eagle, and her method of exciting her eaglets to attempt their first flight, in that sublime and highly mystic composition called Moses' Song; in which Jehovah's care of his people, and methods of instructing them how to aim at and attain heavenly objects, are compared to her proceedings on that occasion. "As an eagle stirreth up her nest, fluttereth over her young, spreadeth abroad her wings, taketh them, beareth them on her wings; so the Lord alone did lead him." (Deut. xxxii. 11, 12.) The Hebrew lawgiver is speaking of their leaving their eyrie. Sir H. Davy had an opportunity of witnessing the proceedings of an eagle after they had left it. He thus describes them:—

"I once saw a very interesting sight above one of the crags of Ben Nevis, as I was going, on the 20th of August, in the pursuit of black game. Two parent eagles were teaching their offspring—two young birds—the manœuvres of flight. They began by rising from the top of a mountain, in the eye of the sun; it was about mid-day, and bright for this climate. They at first made small circles, and the young birds imitated them; they paused on their wings, waiting till they had made their first flight, and then took a second and larger gyration, always rising toward the sun, and enlarging their circle of flight, so as to make a gradually extending spiral. The young ones still slowly followed, apparently flying better as they mounted; and they continued this sublime kind of exercise, always rising, till they became mere points in the air, and the young ones were lost, and afterward their parents, to our aching sight."

What an instructive lesson to Christian parents does this history read! How powerfully does it excite them to teach their children betimes to look toward heaven, and the Sun of righteousness, and to elevate their thoughts thither more and more on the wings of faith and love; themselves all the while going before them, and encouraging them by their own example.—*Kirby's Bridgewater Treatise.*

LOVE FOR THE BIBLE.

Curious Manuscript.—In the library of the late Dr. Williams, at Redcross-street, there is a curious manuscript, containing the whole book of Psalms, and all the New Testament, except the Revelations, in fifteen volumes, folio. The whole is written in characters an inch long, with a white composition on a black paper, manufactured on purpose. This perfectly *unique* copy was written in 1745, at the cost of Mr. Harris, a tradesman, of London, whose sight having decayed with age, so as to prevent his reading the Scriptures, though printed in the largest type, he incurred the expense of this transcription, that he might enjoy those sources of comfort which are "more to be desired than gold—yea, than much fine gold."

CHURCHMAN'S ALMANAC FOR 1837.

The Churchman's Almanac for the year 1837 is now in press, and will be published without delay.

Beside the usual calendar, and celestial phenomena, with various items of useful information, and condensed views and statistical tables of the present state of the Church, and her institutions, the Almanac for 1837 will contain a complete LIST OF ALL THE PROTESTANT EPISCOPAL CLERGY IN THE UNITED STATES, not classified according to dioceses, but arranged in alphabetical order, together with their respective parishes and places of residence. This arrangement, now first made, has been so often called for by the numerous patrons of the work, that the requisite pains and expense have not been spared, in meeting their wishes. In the successive editions of the Almanac, the list of clergy will be corrected, from time to time, up to the first day of January.

☞ Orders are solicited, to be directed to Louis Sherman, at the New-York Protestant Episcopal Press. Terms, six and a quarter cents the single copy, and four dollars the hundred.

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